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GOVERNMENT OF THE DISTRICT OF COLUMBIA

ANNUAL REPORT

FOR THE YEAR 1901

DEPARTMENT OF THE DISTRICT

OF COLUMBIA

AND THE DISTRICT OF COLUMBIA

OFFICE OF THE DISTRICT

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WASHINGTON, D. C.

1902

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Government of Mysore

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43780 OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEARS 1947—1956



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ARCHAEOLOGY

FOR THE YEARS 1947-1956

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## P R E F A C E

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When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

*With the best compliments of—*

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,  
MYSORE

## LIST OF ILLUSTRATIONS

		PLATE	
1	1673	I	Head of Gōmaṭeśvara, Śravaṇabelgoḷa.
2	1884	II	Front view of Mahādvāra, Champakadhāma Temple, Bannērughaṭṭa.
3	1885	III	Wall detail, Champakadhāma Temple, Bannērughaṭṭa.
4	1902	IV	Champakadhāma with his consorts, Bannērughaṭṭa.
5	1886	V	Processional Images of Champakadhāma group, Bannērughaṭṭa.
6	1754	VI	Group of Processional Images, Kūḍalūr.
7	1719	VII	Naṭarāja, Kūḍalūr.
8	1718	VIII	Seated Śiva, Kūḍalūr.
9	1756	IX	Female Deities, Kūḍalūr.
10	1755	X	Seated Pārvati, Kūḍalūr.
11	1760	XI-1	Rāmēśvara Temple, Nirgunda.
12	1929	XI-2	Navaraṅga pillars, Kēśava Temple, Nirgunda.
13	1731	XII	Ground plan of Siddhēśvara Temple, Nirgunda.
14	1882	XIII	Sukhanāsi doorway, jamb, Siddhēśvara Temple, Nirgunda.
15	1883	XIV	Do do
16	1848	XV-1	View of Megalithic site, Turuvanūr.
17	1849	XV-2	A Megalith (disturbed), Turuvanūr.
18	1781	XVI	Bust of Gōmaṭeśvara, Śravaṇabelgoḷa.
19	1887	XVII	Face of Gōmaṭeśvara showing the cracks, Śravaṇabelgoḷa.
20	1782	XVIII	Curls on the head of Gōmaṭeśvara (Note the cracks appearing on the curls), Śravaṇabelgoḷa.
21	1730	XIX	Ground plan of Yōgānarasimha Temple, Narasīpura.
22	1888	XX	General view of Yōgānarasimha Temple, Narasīpura.
23	1889	XXI	Yōgānarasimha, Narasīpura.
24	1796	XXII-1	Mallikārjuna Temple, Pushpagiri.
25	1797	XXII-2	Mallikārjuna Temple, (Closer view), Pushpagiri.
26	1729	XXIII	Mahādvāra Mallikārjuna Temple, Pushpagiri.
27	1786	XXIV	Mādhava, Bhairava Temple, Bhairavanaguḍḍa.
28	1785	XXV	Sūrya, Do do
29	1788	XXVI	Mahishāsūramardini, Bhairava Temple, Bhairavanaguḍḍa.
30	1787	XXVII	Bhairava, Bhairava Temple, Bhairavanaguḍḍa.
31	1875	XXVIII	South-East view of Varāhanātha Temple, Varāhanāthakallahaḷḷi.
32	1662	XXIX	Varāhanātha, Do do
33	1663	XXX	Top of an inscription slab in front of Varāhanātha Temple, Varāhanāthakallahaḷḷi.
34	1876	XXXI	Gōmaṭagiri Hill.
35	1877	XXXII	Statue of Gōmaṭeśvara, Gōmaṭagiri.
36	1878	XXXIII	Back view of Gōmaṭa showing the curls on the head, Gōmaṭagiri.
37	1419	XXXIV	The old brick canopy over the head of the image, Gōmaṭagiri.

38	1784	PLATE XXXV	Painting of Gajāsūramardana on the 5th ceiling, Divyalingēśvara Temple, Haradanahalli.
39	1783	XXXVI	Another ceiling painting of Lakshminārāyaṇa, do
40	1763	XXXVII	Pillar of the Nandimaṇṭapa, Hale-Ālūr.
41	1764	XXXVIII	Warriors sailing in a boat on the cubical face of a pillar, Arkēśvara Temple, Hale-Ālūr.
42	1765	XXXIX	Musicians, Arkēśvara Temple, Hale-Ālūr.
43	1766	XL	Do do do
44	1767	XLI	Central ceiling, do do
45	1805	XLII	Inscription stone, Hale-Ālūr.
46	1820	XLIII	Rāvaṇa image at Byādamajalu.
47	1771	XLIV	Viragal, Byādamajalu.
48	1769	XLV	Stone circle—A Megalith, Arakalavāḍi-Narasamangala.
49	1770	XLVI	A Megalith (disturbed), Narasamangala.
50	1846	XLVII	Pillar, Veṇugōpāla Temple, Gōpāla.
51	1847	XLVIII	Veṇugōpāla, do do
52	1720	XLIX	Ceiling Painting—Scene from Krishṇalīla, Narasimha Temple, Sibi.
53	1821	L	Do Līlas of Śiva, do
54	1656	LI-1	Viragal from Hirēgundugal, Tumkur Taluk, Tumkur District.
55	1657	LI-2	Do do do
56	1658	LII-1	Do do do
57	1659	LII-2	Do do do
58	1660	LIII	Central ceiling in navaraṅga, Kallēśvara Temple, Araḷaguppe.
59	1661	LIV	Naṭarāja in central ceiling of navaraṅga do do
60	1791	LV	Mahishāsūramardini, Halēbīḍ.
61	1794	LVI-1	Rāma delivering ring to Hanumān, Halēbīḍ.
62	1793	LVI-2	Rāvaṇa performing Hōma, Halēbīḍ.
63	1792	LVII-1	Monkeys fighting Rāvaṇa, Halēbīḍ.
64	1795	LVII-2	A Bull near the tank, Halēbīḍ.
65	1881	LVIII-1	Hanumān captured by Indrajit, Halēbīḍ.
66	1880	LVIII-2	Episode from Yakṣagāṇa, Halēbīḍ.
67	1830	LIX	Lady cymbalist, Halēbīḍ.
68	1789	LX-1	Dancing Śiva, do
69	1790	LX-2	The Drummer, do
70	1669	LXI-1	Figure of Ālvār, Śrīrāmapura.
71	1668	LXI-2	Veṇugōpāla figure, do
72	1670	LXII	A fine open maṇṭapa near the pond, Śrīrāmapura.
73	1776	LXIII	Eastern side of the Fort : big stone gateway, Periyāpaṭṇa.
74	1890	LXIV	General view of Śiva Temple, Periyāpaṭṇa.
75	1891	LXV	Navaranga Pillars, Śiva Temple, Periyāpaṭṇa.
76	1777	LXVI	North-West view, Varadarāja Temple, Periyāpaṭṇa.
77	1895	LXVII	Tirthahalli hoard : Kshatrapa Coins.
78	1829	LXVIII-1	Sorab hoard : Vijayanagar Gold Coins.

PLATE		
79	1828	LXVIII-2
80	1928	LXIX
81	1842	LXX
82	1919	LXXI
83	1932	LXXII
84	1931	LXXIII
85	1933	LXXIV
86	1934	LXXV
87	1935	LXXVI
88	1936	LXXVII
89	1937	LXXVIII
90	1938	LXXIX
91	1939	LXXX
92	1940	LXXXI-1
93	1941	LXXXI-2
94	1942	LXXXII
95	1943	LXXXIII
96	1944	LXXXIV
97	1945	LXXXV

Anagondanahalli hoard : Mysore Gold Coins.

Copper plate grant of the Chitradurga Chief Madakarināyaka.

Viragal at Hirēmadhure.

Pillar Inscription at Chikkamadhure.

Stone Inscription at Tippūr.

Stone Inscription of Śrīpurusha from Purigāli.

Copper plate grant of Mysore king Krishnarāja Wodeyar. I

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Boar Seal of the Copper plate grant of Mysore king Krishnarāja Wodeyar I

Boar Seal of the Copper plate of Achyutarāja.

Copper plate grant of Vijayanagar King Achyutarāja.

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Do

# CONTENTS

## PART I—Administrative

	PAGE
Annual Report for 1946-47	1
Annual Report for 1947-48	2
Annual Report for 1948-49	4
Annual Report for 1949-50	5
Annual Report for 1950-51	7
Annual Report for 1951-52	11
Annual Report for 1952-53	13
Annual Report for 1953-54	17
Annual Report for 1954-55	20
Annual Report for 1955-56	23

## PART II—Study of Ancient Monuments and Sites

Anekal—	
Channakēśava Temple	29
Mallikārjuna Temple	30
Thimmarāyaswāmi Temple	30
Bannerghatta—	
Champakadhāma Swāmi Temple	31
Kudalur—	
Mangalēśvara Temple	32
Nirgunda—	
Rāmēśvara Temple	34
Channakēśava Temple	34
Siddhēśvara Temple	34
Turvaynūr—	
Megalithic Site	36
Śravaṇabelagoḷa—	
The Gōmaṭēśvara Statue	36
Narasipura	
Yōgānarasimha Temple	37
Pushpagiri—	
Mallikārjuna Temple	38
Bhairavanagudḍa—	
Bhairava Temple	39
Varāhanātha Kallahalli—	
Varāhanātha Temple	39
Gōmaṭagiri—	
Gōmaṭēśvara Image	40
Hāradanahalli—	
Paintings	40

	PAGE
Halē-Alūr—	41
Arkēśvara Temple	42
Byāḍamaḷalu	43
Narasamangala-Arakalavāḍi—	43
Megalithic Site	44
Gōpāla—	44
Gōpālakṛishṇa Temple	44
Sibi—	45
Paintings	45
Hireguṇḍagal—	46
Viragals	46
Aralaguppe—	47
Kallēśvara Temple	49
Halēbīḍ—	49
Stray Sculptures	50
Śrīrāmapura	50
Maraḷahalli—	51
Ancient Site	51
Belakavāḍi—	52
Ancient Site	52
Chakkūr—	53
Megalithic Site	53
Ēriyāpaṭṇa—	54
Ancient Site	54
Śiva Temple	55
Varadarāja Temple	55

### PART III—Numismatics

Tirthahalli Hoard—	54
Kshatrapa Coins	54
Treasure Trove Coins—	61
Sorab Hoard	62
Anagoṇḍanahalli Hoard	62

### PART IV—Inscriptions

#### Bangalore District

Record on copperplate at Bangalore	64
------------------------------------	----

#### Chitradurga District

Record on a bell at Chitradurga	66
Lithic record at Chitradurga	66

	PAGE
Lithic records at Kadabanakatte ...	68-70
Lithic record at Hampanūr ...	71
Lithic record at Hire-Madhure ...	71
Record on a pillar at Chikka-Madhure ...	72
Lithic records at Asagōd ...	74-76
Record on the pedestal of an image at Mugalikatte ...	76
Lithic record at Anagōd ...	77

#### Mandya District

Lithic record at Dodda-Arasinakere ...	80
Lithic record near Dyāvarahalli ...	84
Lithic records at Aruhanahalli ...	86
Lithic records at Tippūr ...	88-91
Lithic record at Seṭṭihalli ...	92
Lithic records at Kadlavāgilu ...	93-95
Lithic record at Manahanahalli ...	96
Lithic record at Bommanahalli ...	98
Lithic record at Chandahalli ...	101
Lithic record at Gaṇḍagere ...	102
Lithic records at Hullahalli ...	103-106
Lithic record at Naḍagalpura ...	107
Lithic record at Halasahalli ...	111
Lithic records at Sasyālapura ...	113-116
Lithic records at Boppasandra ...	117-120
Lithic record at Sāhahalli ...	121
Lithic record at Pūrigāli ...	123
Lithic record at Kalkuṇi ...	124
Lithic record at Kundūr ...	126
Copper plate record of Krishṇa Rāja Oḍeyar ...	127

#### Tumkur District

Record on the brass covering of the 'Aḍḍēs' at Sibi ...	151
Record on the brass covering of the Dhvajasthambha at Sibi ...	152
Records on a large bell, Sibi ...	153-154
Record on a bell at Sibi ...	155
Copperplate record of Achyuta Rāya ...	155-172

#### DYNASTIC LIST

Gangās ...	174
Noḷambās ...	174
Hoysalās ...	174
Vijayanagar ...	176
Aruhanahalli Chiefs ...	176
Chitradurga Chiefs ...	178
Mysore Kings ...	178
Miscellaneous ...	178-185
INDEX ...	187-300



# ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

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1946-47

## PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*.—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments*.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomāṭa Colossus at Śravaṇabelgoḷa were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Daulat, Seringapatam, and the Gomāṭa statue at Śravaṇabelgoḷa. Dr. R. E. Mortimer Wheeler, Director-General of Archæology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Bēlūr and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimhachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India.

4. *Excavation*.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravalli in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus. 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous*.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

## 1947-48

### PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimbachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites*.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Settihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at

Bannūr and Belākavāḍi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belākavāḍi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy*.—Epigraphical tours were conducted in the Malavalli and Maddūr taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gangas to the time of Hyder.

4. *Excavations*.—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archæological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous.*—The Department of Archæology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archæological antiquities in the “Vasanthā Sāhityōtsava” of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

#### 1948-49

1. *Personnel.*—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archæology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 ‘Sri Gopalakrishna Nilaya’ Lakshmipuram, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours.*—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archæology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archæological Survey of India at New Delhi.

Near Chakkūr in the Heggaḍadēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy.*—One copper plate inscription received on loan from Tirthahalli in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation.*—Detailed working drawings for the construction of a tower at Māgaḍi and the restoration of the Mahādvāra of the Lakshminarasimha Temple

at Mārehalli were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kīrti-nārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archaeology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmaṭa colossus at Śravaṇabelagoḷa was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous.*—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

### 1949-50.

1. *Personnel.*—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archaeology on an acting basis in their Order No. E. 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture.*—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadur, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshmīnarasimhasvāmi temple at Hoḷe-Narasipur, the Kōdaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāśankara temple at Śringēri, the Rishya sringēśvara temple at Kigga, the Gavi Gangādhārēśvara temple at Bangalore, the Chandramaulīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaivāra and Śri Venkaṭaramaṇasvāmi temple at Ālamgiri, Chintāmaṇi Taluk. The Lakshmīnarasimhasvāmi temple at Hoḷe-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous 'Yūpastambha' at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkataramaṣvami temple at Ālamgiri in the Chintāmaṇi Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Mallesvaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmatēśvara at Śravanabelgoḷa is receiving the closest attention of the Gōmatēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Maṇikai images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Maṇikai (bracket) images in the Chēnnakēśava temple at Bēlūr have been taken.

The roof of the Kīrtinārāyaṇasvāmi temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggadadēvanakote Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Tirumakūḍlu, Maraḷahalli and Belakavāḍi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffitti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Oḍḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Oḍḍu or tank called 'Rāmēdēvara Oḍḍu' immediately to the south of Chitaldrug by Perumāle Daṇḍanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archæological Department in this behalf.

## 1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C. B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archæology, was placed in additional charge of the duties of the Director of Archæology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy. 3-50-4, dated 27th December 1950. Sri S. Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.*—Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsrāl (Mandya District), Sri Śrīkanṭheśvarasvāmi Temple at Nanjangud, Śrī Ranganāthasvāmi Temple at Śrīrangapatna, Śrī Nārāyaṇasvāmi Temple at Mēlkōte, Śrī Kīrtinārayaṇasvāmi Temple at Talkād, Śrī Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Keḷadi, the group of memorial stones (vīragals) at Hireguṇḍugal (Tumkur District), Saṁnyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Dodḍagaddavalli (Hassan District), Mārkaṇḍēśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagṛīha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Guṇḍlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Woḍeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kaḍaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doḍdagaddavalli, Ādinātha Basti at Kambadahalli, etc., and preservation of the group of about twenty memorial stones (vīragals) belonging to the Gaṅga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gaṅgas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarikere Taluk, the Varāhanātha Temple on the banks of the Hēmāvati river at Varāhanāthakallahalli, Krishnarājpet Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakṛishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakṛishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmivarāhasvāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft. high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archæology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmaṭēśvara Research Committee resolved at one of their meetings that the Department of Archæology may obtain clear photographs of the face of the

Gōmaṭeśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmaṭeśvara colossus at Śravaṇabelgoḷa were taken by this Department and supplied for purposes of study to the Gōmaṭeśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahalli on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravalli site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paḷeyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Śrīkanṭheśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Malnād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebīḍ and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31,352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

### 1951-52

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archæology and in-charge Director of Archæology was appointed to act as Director of Archæology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archæology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*.—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archæological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirmahēśvarasvāmi temple at Sāligrāma, Divyalingēśvarasvāmi temple at Haradanahalli, Īśvara temple at Arsikere and Mallikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāśankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archæological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēśvara temple at Hale Ālūr,

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmaṭeśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Śrirangapatna, the Gōmaṭeśvara statue and other monuments at Śravaṇabelgoḷa, the Channakēśava temple at Bēlūr, Hoysaleśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archæological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmi temple at Vighnasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archæology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Binnamangala (Nelamangala Taluk) and the Kailā-sēśvara temple at Maḷūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmaṭēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmaṭēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the "Mahā-mastakābhishēka" ceremony. This opportunity was availed of by the Department of Archæology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Challaḷakere Taluk (Chitaldurg District) an early monument probably belonging to the Nōḷamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures *e.g.*, Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Viragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāshṭrakūṭa' and Nōḷamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalūr and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archaeology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Gaṅga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Gaṅga king Durvinīta. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doddadhālivatṭa, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Numismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugondanahalli in the Hosakōṭe Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmastakābhishēka Exhibition Committee at Sravanabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śravaṇabelgoḷa containing a good number of illustrations was issued in three languages—English, Kannaḍa and Hindi,—on the occasion of the “Mahāmastakābhiśhēka” ceremony of Gōmaṭēśvara at Śravaṇabelgoḷa.

7. *Library*.—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-6-0 was realised by the sale of the departmental publications and photographs.

### 1953-54

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments*.—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭṇa, Sōmanāthapur, Śravaṇabelgoḷa, Bēlūr and Halebīd. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Īśvara temple at

Ānekoṇḍa, Dāvāngere Taluk, Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Chennakēśava and Kallēśvara temples at Araḷaguppe, Fort and temples at Māgaḍi, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūḍalūr, Apramēya temple at Maḷūr, etc., were also inspected. At Māgaḍi, the tower over the western 'Mahādvāra' of the Ranganāthasvāmi temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archaeological conservation. The ancient monuments at Śāntigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Śāntinātha Basti at Jinanāthapura (Channarāyapaṭṇa Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Digambar Jain Tirthakshētra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration*.—Near Tōtagere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Pauchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Śrīpurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūḍalūr village, Channapaṭṇa Taluk. The images were found by the villagers in a well in front of the ancient temple of Mangaḷēśvara. Of the images, those of Naṭarāja and Sukhāsanamūrthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūḍalūr is a village situated on the left bank of the Kaṇva river at a distance of about five miles from Channapaṭṇa which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Maḷūr, Maḷūrpaṭṇa, Honganūr, etc. Kūḍalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Maṅgaḷēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kiḷalai-nāḍu of Rājendra Chōla-vaḷa-nāḍu in Muḍigonḍa-Śōḷamaṇḍalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Gaṅga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgoḷa, the famous pillar inscriptions of the Śatavāhana and Kadamba rulers at Maḷavaḷḷi (Shikārpur Taluk) and the early Kadamba inscription at Taḍagaṇi (Shikārpur Taluk). The Epigraphist of the Department of Archæology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince "Mayindammarasa". Another record mentions an "Irugamayya" who might be the same as the Niḍugal Chōla ruler Irugamayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmaḷūr village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahallī village in the Channarayapaṭṇa Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum*.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences*.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archæology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archæology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library*.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

## 1954-55

1. *Personnel*.—The Professor of Indology was appointed *Ex-officio* Director of Archæology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archæology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archæology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments*.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi made considerable progress. Some of the important citizens of Sāligrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādinātha Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāyasvāmi temple, Bellūr, Śrī Kēśava temple, Ambuga, and Śrī Venkatarāmanasvāmi temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahalli, Kēśava temple at Kaidāla, Jain Basti at Niṭṭūr, Viragals at Hireguṇḍugal, Sāntinātha Basti at Jinanāthapura, Gaḷagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Belagoḷa, Lakshmīnarasimhasvāmi temple at Hoḷenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Belagoḷa, Śrīrangapaṭṇa Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasimhasvāmi temple at Sibi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration.*—A thorough examination of the ancient site at Kūḍalūr, Channapaṭṇa Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Virarāyi' fanams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēdārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagṛiha, sukhanāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukhanāsi are well carved. A detailed survey of the ancient site and the monuments at Nīrgunda in the Hosadurga Taluk was also made. Nīrgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara linga and the other two cells have mutilated images of Viṣṇu (Kēśava) and Vēṇugōpāla. The different portions of the interior including the pillars of the navaraṅga are finely

carved. The sukhanāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukhanāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇeśa, Kumārīsvāmi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Brahma. This Hoysaḷa monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Molakālmuru Taluk and the Kadamba inscription of Mayūraśarman at Chandravalli near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravalli, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgilu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgilu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Halebīd, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library*.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

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### 1955-56

1. *Personnel*.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archæology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archæology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments*.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūḍalūr, Channapaṭṇa Taluk, Śrī Lakshmīnarasimha temple at Vighna-sante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarāja-nagar Taluk and Śrī Ranganāthasvāmi temple at Māgaḍi. Since the Rāmadēvaru temple at Kūḍalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archæological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇḍapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Belagutti, Honnali Taluk and the Śrī Narasimha temple at Narasipur, Bēlūr Taluk. The Siddhēśvara temple at Belagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Narasimha temple at Narasipur on the other hand, built during the reign of the Hoysaḷa king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration*.—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here:—

(1) Śrī Lakshmīnarasimha temple at Arakere, in the Arsikere Taluk, is a trikūṭāchala monument of about the 13th century A.D. built in the Hoysaḷa style, with a row of figure sculptures on the outer wall, beautiful Vēṇugōpāla, Lakshmīnarasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Narasimha temple at Narasipura in the Bēlūr Taluk, is another monument in the Hoysaḷa style and is of large dimensions. This monument was built during the reign of the Hoysaḷa king Narasimha I, and dedicated to the god Yōgānarasimha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yōganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanagudḍa in the Bēlūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Viṣṇu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahishāsūramardini in the vigorous attitude of killing the demon Mahishāsura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Śrī Mallinātha and Śrī Lakshmīnārāyaṇa temples at Kyāthanahalli in the Heggadādevanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagriha, a sukhanāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kalāśa above, and slender and short double-vase type pillars in the navaraṅga. The Lakshmīnārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byāḍamaḷalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvaṇa standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnālī taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagrihas, three sukhanāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dentil mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umāmahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of vīragals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Sinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tirtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghatta, Honnāli Taluk, the Viśvanātha temple at Bilijagalimōle in Malavalli Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnasandra and Koṅgaiahalli in the Chintāmaṇi Taluk, Jadigēnahalli, and Koṇḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950.

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bānasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. *Epigraphy*.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gaṅgas, Rāshtrakūṭas, Hoysalas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mṛigēśavarṇa, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Gaṅga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Halebīd.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Vira-Ballāḷa II, a Hoysala king, by Mahadēvaṇṇa and Būchiyaboppiseṭṭi, the officers under the king. Three other lithic records, discovered at Śravaṇabelgoḷa, Huḷiyār and Niṭṭūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennaṇabasadi at Śravaṇabelgoḷa, the Siddhēśvara temple at Huḷiyār and the Śānthinātha Basti at Niṭṭūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kaṇṭirava Narasarāja Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tirthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tirthankara images and the Sōmaskanda group, Chandraśekharamūrthi, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannada Sāhitya Sammēlana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnāṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamia Arabic College, Kurnool, during the last week of December 1955.

9. *Library*.—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General*.—The Director and the Assistant Director participated in the Oriental Conference held at Annamalainagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archæology Section of the Conference.

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

## PART II—STUDY OF ANCIENT MONUMENTS AND SITES

### Anekal.

Anekal is situated about 24 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Kaolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including vīragals belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

### CHANNAKĒŚAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagṛīha, a sukhanāsi, a navaraṅga and a mukhamanṭapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagṛīha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhanāsi, on the outer walls, there are the relieves of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relieve sculptures of much interest. They may be briefly noted as follows:—

**SOUTH-EASTERN PILLAR:** From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmaṇa, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣṇu and Garuḍa, four handed Śrīnivāsa, seated Goddess with left hand on thigh and right hand holding padma, Kṛishṇa playing with Gōpi who is churning butter, Gaḍendra mōksha, Gōpi-vastrāpaharaṇa, man seated with a string of flowers in his hands and Viṣṇu standing with 14 hands (Viśvarūpa).

**SOUTH-WEST PILLAR:** Yamalārjunīya episode, Yōgānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kāliṅga-mardana, Lakshmīnarasimha and Narasimha pursuing Hiranyakaśipu.

**NORTH-WEST PILLAR:** A monk with his stomach hanging out and knees bent together, Vēṇugōpāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛishṇa seated and playing with Gōpī, Kṛishṇa stealing butter, Rishi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

**NORTH-EAST PILLAR:** Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vāli and Sugrīva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭēśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagriha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvali. Though the figure is popularly known as Kēśava it is really Janārdana.

### MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done:—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruṇḍamāla, stands on a four-wheeled chariot drawn by horses.
- (2) Nandi.
- (3) Gaṇēśa
- and (4) Vīrabhadra standing with Dakṣha in attendance.

### THIMMARĀYASVĀMI TEMPLE.

This temple, about a mile to the north of Ānekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭēśa, the image of which, it is said, has been removed to Dōḍḍaballāpur some years ago. Now there stands in it a figure of Ānjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarayasvāmi temple.

### Bannerughatta.

Bannērughaṭṭa is a small village in the Ānekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannūraghaṭṭa, while one of the early Tamil inscriptions call it Vanniargattam, but the origin of this name is uncertain.

### CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekal road, the temple with its tower and the mahādvāra presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvāra. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādirāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagriha, two sukhānāsis and a navaraṅga.\* It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagriha is the image of Viṣṇu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dīmōlara. There is also a fine group of bronze images (Plate V). perhaps, of the same God, kept in the sukhānāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvāra is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalaśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kuruḍumale and Svayambhūvēśvara temple at Maḍivāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Daṇṇāyaka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugatti-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōḍi.

### Kudalūr.

Kūḍalūr is a village about 4 miles from Channapaṭṇa on the road from Maḷūpaṭṇa, on the left bank of the Kaṇva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōḷa and Hoysaḷa periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēdimaṅgalam after the great Chōḷa king Rāja Rāja (955-1014 A.D.). It was included in the Kīḷaiṇāḍu of Rājendra Chōḷa Vaḷanāḍu in Mudigoṇḍa Chōḷa maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, viz., Śrī Rāma temple. The god of this temple is referred to in early inscriptions as S.rkuṇaiāṇapperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛiha and the image of Venkatēśa or Janārdana standing against the inner wall of the mahādvāra, bear early characteristics, and are noteworthy.

### MANGALĒSVARA TEMPLE.

The Maṅgaḷēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgaḷēśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōḷa and Hoysaḷa periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

**BRONZE IMAGES :** Recently during the course of digging a well for the Maṅgaḷēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Naṭarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jaṭamakūṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patraṇḍala in the left one. His four hands are thus disposed: the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds ḍamaruga, the left-upper, five-pronged fire, and the left-lower is in the gajahasta or lambahasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrapīṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakūṭa has been beautifully shaped into a crown. The crescent, hooded serpent and the kīrtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makūṭa. As usual there is a makarakuṇḍala in the right ear and a patra or vṛtta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mṛiga. The front-right hand is in the abhaya pose, while the front-left in the simhakarṇa. He wears necklaces, yagnōpavīta, udarabandha, kaṭibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarṇa pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Maṅgaḷēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōḷa period.

### Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajjampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysaḷas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

## RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is situated to the west of the village. It has a beautiful granite tower of the Kadamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysala period. The presence of a beautifully-worked Mahishāsūramardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysala period. There is no inscription mentioning the date of construction of the temple.

## CHANNAKĒŚAVA TEMPLE.

The Vishṇu or Channakēśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Kēśava is now missing.

## SIDDHĒŚVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagṛiha, a sukhanāsi, a navaraṅga in its front with two side-shrines of the navaraṅga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysala style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagṛiha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navaraṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navaraṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The navaraṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navaraṅga, the two side-shrines, and the garbhagṛiha are exquisitely carved. The figures of Vēṇugōpāla and Channakēśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagṛiha has a well worked sōmasūtra and liṅga which is the main deity of the temple. The sukhanāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugōpāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navaraṅga is a finely

worked Gaṇeśa. The lintel over the sukhānāsi doorway has a row of figures arranged thus:—Brahma, Gaṇeśa, Tāṇḍavēśvara, Kumārasvāmi and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to instal the liṅga in the main shrine. Besides, the sukhānāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugōpāla, they have Vaiṣṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

### Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the liṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs, and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvunḍas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmaliṅga temple.

Turuvanūr is a hobli head-quarters; and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikal whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-sati with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

## MEGALITHIC SITE.

At a distance of about a mile or so from the town and to the left of the Turuvanūr-Naikanahatṭi road is a large rocky field. It is very uneven. All over this area are dispersed a number of megaliths of the cairn type. (Plate XV, 1). Many of these cairn heaps have been cleared, and the place made even for cultivation by the villagers. Even where the heaps of pebbles are in position the boulders which encircled them have been cut into size stones and removed by the villagers for building purposes. Some of the megaliths that are intact have two circles of stones. These stones are generally of granite. Since the whole area is being brought under cultivation, it is likely that these megaliths will rapidly disappear. During the course of such clearance, one of the villagers dug out a megalith out of curiosity. The rubble packing at the top was removed to a depth of about 3 feet, where there were two huge slabs each measuring about 10'×5'6" kept side by side. The stones had been pushed to the sides and the earth dug out to about 3 to 4 feet, (Plate XV, 2). It is reported that there were pots of different sizes and shapes and in one of them there were some bone pieces. The pottery pieces found at the spot were mostly red-polished.

## Śravanabelgola.

## THE GOMATESVARA STATUE

The Department of Archaeology after, making a close inspection of the image on 13th November 1937, observed on the image of Gomatēśvara at Śravanabelgola the occurrence of a few cracks, and prepared a note on them. The Government of Mysore constituted a Committee in 1945, to take up the question of studying these cracks and suggest measures by which the image could be conserved. The members of the Committee were :

- (1) The Muzrai Commissioner, (*Chairman*)
- (2) The Chief Engineer for Roads and Buildings,
- (3) The Director of Geology,
- (4) The Government Architect,
- (5) The Director of Sandal Oil Factory,
- (6) The Director of Archaeology, and
- (7) The Deputy Commissioner, Hassan District.

The Archaeological Chemist in India also visited in 1945 the image at Śravanabelgola, at the invitation of the Government of Mysore and submitted his report. It may be mentioned that the granite out of which this monolithic figure is carved out, is of a fine quality. It has a uniform texture and is almost free from foliation and cleavage and other structural flaws. The rock is mostly composed of quartz, feldspar and biotite. The feldspar and other ferruginous minerals are liable to undergo decomposition by the action of rain water resulting in the deposition of yellow ferric hydroxide. The most important problem in the treatment of the Gomata image was

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII.

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomāṭeśvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

### Narasipura.

#### YŌGĀNARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halēbid, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbhagriha, a sukhanāsi, a navaraṅga and a front porch. Another set of garbhagriha and sukhanāsi attached to the navaraṅga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraṅga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX), and the walls are all well-indentured, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanāsi, are carved the different forms of Viṣṇu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraṅga, the cubical moulding of the navaraṅga pillars, and also on the beams of the front porch, and the right side wall of the navaraṅga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraṅga records that when Hoysala Vīra-Narasimha-Dēva was ruling the kingdom of Dōrasamudra,

Manchiyakka, the mother of the great Minister Perumāle Daṇḍanayaka made certain grants in the name of God Narasimha in 1280 A.D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysaḷa style. The ceilings have been beautifully worked, particularly those in the navaraṅga. The ceiling in the main sukhānāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navaraṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navaraṅga which is fronting the sukhānāsi doorway. In the octagon-like ceiling are found the figures of Aṣṭadīkṣāpālakas with Viṣṇu on Garuḍa in the centre, probably depicting the Pārijātāpaharaṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛiha is a good example.

The doorway of the southern garbhagṛiha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛiha is Yōgānarasimha, about 3 feet high with a prabhāvaḷi containing a carved serpentine tōraṇa and the Daśāvatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛiha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛiha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navaraṅga should be brought to plumb.

### Pushpagiri.

#### MALLIKĀRJUNA TEMPLE.

To the south of Halebid town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛiha with a circumambulatory passage, a sukhānāsi in front, a navaraṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkoḍe is still present. The beautifully carved ceiling on the south-west corner of the navaraṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Aṣṭadīkṣāpālaka figures. The central ceiling of the navaraṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomata figure of Śravaṇabelgoḷa. The navaraṅga is approached by a mukhamanṭapa of twelve squares built slightly at a later date. The pillars of the mukhamanṭapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamanṭapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

### **Bhairavanagudda.**

#### **BHAIRAVA TEMPLE.**

To the north of Pushpagiri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhānāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysala workmanship. The figures of Mādhava, (Plate XXIV). Sūrya, (Plate XXV). Shanmukha on peacock and Mahishāsuramardini (Plate XXVI) in the sukhānāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed vīragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysala times.

### **Varahanatha Kallahalli.**

#### **VARĀHANĀTHA TEMPLE.**

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhānāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysala period. In front of the temple lies the inscription of Viraballāla III with the usual anthropoid Gaṇḍa-bhērūṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirita, well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ears on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or chakra designs. On the lowermost portion of the pedestal there is the usual kneeling Garuḍa while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysaḷa period. The pedestal serves as the Sōmasūtra, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God Varāha. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or chakra-designed drapery. The śaṅkha and chakra of the deity are well-worked.

### Gomaṭagiri.

Gomaṭagiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomaṭa stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

### GOMATĒSVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the Gomaṭēśvara of Śravaṇabelgoḷa, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the Gomaṭa at Śravaṇabelgoḷa, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The Gomaṭa figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly Sri Vardhamanaiyah and Sri Chandraiya who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

### Haradanahalli.

### PAINTINGS.

The Anilesvara or Divyalingēśvara temple at Haradanahalli has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century, there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gajāsuramardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakshmīnārāyaṇa group under a prabhāvalī (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāśura saṁhāri, a large full blown padma, Rājārjēśvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dampati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are : standing Gaṇēśa, a devotee, Lakshmīnārāyaṇa, Umāmahēśvara group, Gōpī churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gajalakshmī, Vēṇugōpāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are : Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāśura with his trīśūla and attended by musicians, the horse headed Tumburu playing on mṛidaṅga, Brahma with cymbals in his hands, a God with flute, and another with davanē (drum), and asṭadīkṣālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēḍara Kaṇṇappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugōpāla, and a Gōpī playing on vīṇa with Kṛishṇa listening.

#### Hale-Alur.

#### ARKĒŚVARA TEMPLE.

Ālūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi maṇṭapa and navaraṅga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpuram (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājendra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaraṅga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇa and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaraṅga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, damaru, triśūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Ashtadikpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaraṅga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Viraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhērūṇḍa and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallahaḷli, Basti—Tippūr, etc.

### Byadamalalu.

Byādamalalu, a village situated at a distance of 5 miles to the south of Chāmarājanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some vīragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old viragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49.

It is a typical Gaṅga viragal.

### Narasamangala—Arakalavadi.

#### MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanāmbi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavādi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

### Gopala.

The village Gōpāla is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Vīrāṇjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēṇugōpāla in the centre and that of Ballēśvara to the north-east.

## GŌPALAKRISHNA TEMPLE.

The original structure belongs to the late Hoysaṣa period, and consists of a garbhagṛiha, a sukhānāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, puruṣhāmṛiga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakṣmī lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhānāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagṛiha doorway is plain and has dvārapāla figures on either side.

The image of Vēṇugōpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmaḷa tree. On either side of the prabhāvali are figures of saints, cows, Gōpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gōpāla temple, occurs ruins of Ballēśvara temple. On the site lie at present some figures of Nandi, Līṅga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Naik period, reminding us of similar figures at Beṭṭadapura.

### Sibi.

#### PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-64. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamantapa and the mahādvāra. The subject of the paintings is varied, covering scenes from Daśavatāras of Viṣṇu, Śivalīla episodes, Mahābhārata and Rāmāyaṇa, Kṛiṣṇa lilas, Viśvarūpa of Viṣṇu and also some portrait figures of Tipu and some of his contemporaries, probably Lakshminarasimhaiya, Puttannaiya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry, etc. Since there exist portraits of Tipu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from *Kṛishṇalīla*: Mountain *Gōvardhana*, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, *Vēṇugōpāla* playing on his flute, surrounded by *Gōpis*. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the *Gōpis* chatting, etc. This forms the most beautiful ceiling painting of the *mahādvāra*.

The next, Plate L, illustrates the ceiling painting of the *mukhamanṭapa*. A number of gods and goddesses, different *lilas* of *Śiva*, etc., are depicted in different panels.

### Hiregundagal.

#### VIRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of *vīragals* (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these *vīragals* have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple '*vīragachche*'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by *apsaras*, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the *Virasvarga* attended on either side by celestial, *chamara*-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the *vīragals* at *Bēgūr*, Bangalore taluk (E.C. Vol. III in 91), *Neralige*, *Arsikere* taluk (M.A.R. 1911, page 38) and *Elḷambaḷase*, *Kadur* taluk (M.A.R. 1944, inscription No. 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tumkur, Nos. 86 to 106. They record several battles fought between the Gaṅgas and the Rāshtrakūṭas at various places like Kāgimogeyūr, Bāgevūr, Inchanur, Maṇḍalibiriya, Kopulavūr, etc., during the reigns of the Gaṅga kings Śrīpurusha and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

### Aralaguppe.

#### KALLĒSVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A.R. 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēsvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaraṅga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, triḥaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarna, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭāmakuta has two tiaras of beaded ornamentation; the two ears have makara and nāga-kundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭāmakuta they wear kirita. On the four corners of the panel of Dancing Śiva are found four-flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have aṣṭadīk-pālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Isāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaraṅga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgilu at Śravaṇabelgoḷa.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaraṅga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

### Halebid.

#### STRAY SCULPTURES.

Halebid was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysaleswara, Kēdārēswara, the group of Jain bastis, the Virabhadra and Ranganātha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dōrasamudra, *i.e.*, Halebid, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysaleswara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate IV): A standing figure in tribhāṅgi under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyaṇa (Plate LVI, 1): One of the pieces depicts Rāma handing over Chūḍāmaṇi to Āṇjanēya. Lakshmaṇa with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1).

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysalēśvara Temple: This stray frieze belonged, obviously, to some Hoysala temple, now no more at Halebīd. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davaṇa*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāna. (Plate LVIII, 2).

Just in front of the Hoysalēśvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṭṭapas of the Hoysalēśvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysala sculptures were sent to that museum for display. These sculptures were collected from Halebīd, mostly near the Nagarēśvara mound, and consist of the wall images of Sūrya, Vēṇugōpāla, Lakṣmī and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Siva. His four hands are disposed thus: right lower, *abhaya*; right upper, *trīśūla* (broken); left upper *damaru*; and left lower, *varaḍa* (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysala in workmanship with exuberance of carving and minute ornamentation.

### Sriramapura.

The village of Śrīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būḍihāḷu. The place appears to have been important since the time of the Hoysala king Viṣṇu-wardhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tarikere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sirā under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Aḷwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālakṛishṇa temple situated nearby.

The Vēṇugōpāla figure of the Gōpālakṛishṇa temple, is now installed in a maṇṭap by the road side. It is about 3½ feet in height with prabhāvaḷi and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone maṇṭapa in the centre. The pond is in ruins and its water dried up.

A fine open maṇṭapa (Plate LXII) of some temple which is said to be that of Lakṣmīkānta is now standing at a distance of about 30 yards to the east of the pond. Only the maṇṭapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālīs, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajārārāmasvāmi temple at Hampi, Vidyāsankara temple at Śringēri, etc. The cubical mouldings of the pillars have relieve figures of various forms of Viṣṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Bali and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Dodḍarasa, whose figure had been carved in high relief, but now chiselled off. The maṇṭap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagṛiha, a sukhanāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gajāsuramardana, Śaṇmukha, Liṅga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagṛiha is about 6 feet in height, and well carved and may belong to the 17th century.

#### **Maralahalli.**

#### **ANCIENT SITE.**

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Maḷavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. - The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

#### **Belakavadi.**

#### **ANCIENT SITE.**

At a distance of about a furlong to the south of the village of Belakavādi, in the Maḷavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, oily polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. In spite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year the cultivators have converted much of it into rice-fields, having removed the mound of habitation deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

### Chakkur.

#### MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggadādēvanakōṭe, in the Heggadādēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

### Periyapatna.

Periyāpaṭṇa is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapaṭṭaṇa, and was, once, an important town in the territory of the Changālvās of Nanjarāyapaṭṭaṇa in Coorg.

### ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttuṅga Changāḷva Piriyaṛājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

### ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagṛiha, a sukhanāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvati is probably of the Pallegār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with rilievo sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

#### EAST WALL:

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and ḍamaru in the left upper and lower, and mṛiga in the right upper. The right lower hand, though in the Gajahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*—Bhairava with four hands and ruṇḍamāla, holds in the upper and lower right hands respectively, a trident and ḍamaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with a bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Ḍamaru, bow and a circular shield in the left hands. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu?) in the right.

*Lower Row.*—

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

*NORTH WALL : Upper Slab.*

9. Siva, as Gajāsūramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

*Lower Slab.*—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

*SOUTH WALL :*

Kāmadhēnu milking on a linga.

12. In front of the temple, is a wellcarved figure of Virabhadra about 5 feet high, having the usual attributes. Unusually the figure of Dakshabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

### VARADARĀJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navaranga and the mukhamanṭapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvyāra and the plain manṭapa adjoining the Hoysala mukhamanṭapa, were added in the Pallegār period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulōttuṅga Chāṅgāḷva Piriyaṛājadēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navaranga, refers to the restoration of the Town, and renaming it as Periyāpaṭṭaṇa. There is an image of Viṣṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

## PART III

### THIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kammaraḍi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshatrapa rulers. No Kshatrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshatrapas. The earliest coin of this hoard was issued by the Mahākshatrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Virādāman, Śvara-Dattā, Vijayasēna, Rudrasēna II, Viśvasimha, Bhartridāman, Viśvasēna, Rudrasimha II, and Yaśodāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshatrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

### THIRTHAHALLI HOARD

*Dynasty : Kshatrapa*

*Material : Silver*

DĀMASĒNA

(A. D. 223-236)

No.	Date	Diameter in cms.	Weight in gms.	
1	150	1.37	1.96	Obverse: King's head to right, date behind head, traces of Roman characters. Date: 150 Reverse: Hill mark, star to right, crescent to left, line below, Brāhmi legend around: "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse: King's head to right, etc. Reverse: Hill mark, etc., "rājñō Mahākshatrapasa Rudrasibasa putrasa rājñō Mahākshatra (pasa) (Da) masēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
<b>VIRADĀMAN</b>				
(A.D. 234-238)				
3	...	1.4	2.11	Obverse: King's head to right; date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmi characters around: "Rājñō Mahākshatra.....nasa putrasa Rājñō Kshatrapasa Viradāmanah"
4	...	1.5	2.15	Obverse: King's head to right. Reverse: Hill mark, crescent above, star to right, Brāhmi legend around within dotted border. ".....esa rājñah Kshatrapasa Vira....."
<b>ĪŚVARADATTA</b>				
(A.D. 236-239)				
5	..	1.4	1.81	Obverse: King's head to right, traces of date behind. Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmi legend around: "Rājñō Mahākshatrapasa Īśvaradattasa varshe prathamē."
6	...	1.6	2.21	Obverse: King's head to right; no date, Roman legend around the head. Reverse: Hill mark, etc. "rājñō Mahākshatrapa ... radattasa varshe prathamē"
<b>VIJAYASĒNA</b>				
(A.D. 238-250)				
7	...	1.5	2.01	Obverse: King's head to right; date not clear. Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmi legend around: "rājñō Mahākshatra ... (putrasa) rājñō Kshatrapasa Vijayasēnasa"
8	164	1.5	2.33	Obverse: King's head to right, date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmi legend around: "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
9	1(6)4	1.5	1.72	Obverse: King's head, etc., Date: 1 (6) 4. Reverse: Hill mark, star to right, rest worn out, legend in Brāhmi around: "rājñō Mahākshatrapasa Dāmasēna putrasa ... Kshatrapasa Vijaya..."
10	167	1.5	2.37	Obverse: King's head, etc., Date: 167 Reverse: Hill mark etc. "rājñō ..... Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1.5	2.1	Obverse : King's head etc., Date : 1 (7) 0 Reverse : Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijaya..."
12	...	1.4	1.85	Obverse : King's head to right etc. Date : illegible. Reverse : Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
13	...	1.4	1.99	Obverse : King's head etc. Date : illegible. Reverse : Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putra.....(ya) sēnasa."
14	...	1.4	1.79	Obverse : King's head to right, traces of Roman legend, Date : illegible. Reverse : Worn out, but Brāhmi legend around visible. "rājñō Mahākshatra ..... (putra) ..... trapasa Vijayasēnasa"

#### RUDRASĒNA II

(A.D. 255-276)

15	189	1.3	1.92	Obverse : King's head to right, date behind the head, Date : 189. Reverse : Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmi around, border of dots. "rājñāḥ Kshatrapasa Viradāma (putrasa) rājñō ..... Rudrasēnasa"
16	189	1.4	1.75	Obverse : King's head etc. Date : 189. Reverse : Hill mark etc., "(rājñāḥ) ... putrasa rājñō Mahākshatrapasa Rudra (sēnasa)".
17	189	1.4	1.91	Obverse : King's head to right etc. Date : 189. Reverse : illegible.
18	19	1.5	2.28	Obverse : King's head etc. Date : 19 Reverse : Hill mark etc., "rājñāḥ Kshatrapa ... putrasa rājñō Mahākshatrapasa Rudrasēnasa."
19	...	1.6	2.14	Obverse : King's head to right. Date behind, not legible. Reverse : Hill etc. "rājñāḥ Kshatrapasa Viradāma putrasa rājñō Mahāksha trapasa .."
20*	...	1.4	2.19	Obverse : King's head to right. No date. Reverse : Hill etc., inscription in Brāhmi around within dotted border. "(ra) ..... rājñō Mahākshatrapasa Rudrasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
21*	...	1.4	2.1	Obverse: King's head, date not clear. Reverse: Hill mark etc., no dotted border. "rājñah Kshatrapa ..... (tra) sa rājñō Mahākshatrapasa Rudrasēnasa."
VIŚVASIMHA				
(A.D. 277-278)				
22	...	1.4	2.43	Obverse: King's head to right, Date: not clear. Reverse: Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmi legend around. "rājñō Mahākshatrapasa Rudrasēna putrasa rājñah Kshatrapasa Viśvasīhasa."
23.	...	1.5	1.98	Obverse: King's head to right. Date: not legible. Reverse: Hill mark etc., dotted border, Legend in Brāhmi: "rājñō Mahā (kshatrapa) ..... sa rā (jñah) Kshatrapasa Viśvasī (hasa)".
24.	...	1.4	2.28	Obverse: King's head to right, date: illegible. Reverse: Hill mark, two crescents to left, star to right, legend in Brāhmi around. "(rājñō) ..... pasa Rudrasēna putrasa rājñah Kshatrapasa Viśva ....."
25.	...	1.4	2.08	Obverse: King's head to right, Date: illegible. Reverse: Brāhmi legend around, rest not clear "..... (pu) trasa rājñā (h) Kshatrapasa Viśvasīha."
BHARTṚIDĀMAN				
(A. D. 279-295)				
26.	2	1.4	2.38	Obverse: King's head to right, Date behind the head: 2 . . Reverse: Hill surmounted by a crescent, crescent to left, star to right, Brāhmi legend around. "rājñō ..... (rājñah) Kshatrapasa Bhartṛidāmnah"
27.	...	1.5	2.15	Obverse: King's head to right, Date: not clear. Reverse: Triangular hill mark, four dots to right, legend in Brāhmi characters around, dotted border. "rājñō Mahākshatra ..... (Bha)rtṛidāmnah".
28.	21	1.4	2.03	Obverse: King's head to right, date behind the head, Date: 21 . Reverse: Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below, legend in Brāhmi around. "rājñō Mahākshatrapasa Rudra ..... Kshatrapasa rtṛidāmnah"
29.	...	1.4	1.83	Obverse: King's head to right, Date: illegible Reverse: Hill mark, etc. "..... (jñah) Kshatra . . sa Bhartṛi (da).

\*NOTE.—Nos. 20 and 21 have no dates and fathers' names in them are also not legible. But as only the coins of Rudrasēna II are found in this hoard. These may also belong to the same group.

No.	Date	Diameter in cms.	Weight in gms.	
30.	(2)	1.4	2.04	Obverse: King's head to right, traces of date behind, Date: (2...) Reverse: Hill mark etc., "... (Kshatrapa) sa Rudrasēna putrasa rājñah Kshtrapasa . rtri .... "
31.	(2)	1.5	2.24	Obverse: King's head to right, date behind the head. Date: (2...) Reverse: Hill mark with a wavy line below, crescent above and to left, Brāhmī legend around within dotted border. "rājñō .... (Rudra) ... (putrasa) rājñō Mahā- kshatrapasa Bharṭṛidāmna "
32.	...	1.5	2.17	Obverse: King's head to right, Date illegible. Reverse: Hill mark, etc. "rājñō Mahākshatra .... rājñō Mahākshatrapasa Bharṭṛidāmna "

#### VIŚVASĒNA (A. D. 294-304)

33.	...	1.4	2.04	Obverse: King's head to right, no date. Reverse: Brāhmī legend around, dotted border, rest not clear. "rājñō Mahāksha .... sa Viśvasēnasa "
34.	...	1.4	2.24	Obverse: King's head to right. Reverse: Legend around in Brāhmī within dotted border, rest worn out. ".... (kshatra) ... (rtri) .. putrasa rājñō Kshatra- pasa Viśva (sēna.) "
35.	...	1.4	1.92	Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescents to left and above, Brāhmī legend around. ".... putrasa rājñō Kshatrapasa Viśvasē .. "
36.	...	1.4	1.93	Obverse: King's head to right Reverse: Hill mark with a line below, crescent to left, star to right, legend in Brāhmī around within dotted border. "rājñō Mahākshatrapasa .... (Kshatra) . .... Viśvasēnasa "
37.	2	1.4	2.3	Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, with a wavy line below etc., dotted border. "rājñō Mahākshatrapasa Bharṭṛidā (ma) putra .... "
38.	...	1.5	1.86	Obverse: King's head to right, date not clear. Reverse: Hill mark etc. ".... (kshatrapa) sa Bharṭṛidāma putrasa rājñō Ksha- .... "
39.	2	1.5	2.32	Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, etc. ".... Bharṭṛidāma putrasa rājñō Kshatrapa . . . "

No.	Date	Diameter in cms.	Weight in gms.	
40.	...	1.4	2.25	Obverse: King's head, traces of date and Roman legend. Reverse Hill mark, etc. ". . . . (rtṛi) dāma putrasa rājñō Kshatrapa . . . ."

RUDRASIMHA II (A. D. 305-313)

41.	2	1.4	2.05	Obverse: King's head to right, date behind the head. date: 2 Reverse: Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
42.	2	1.3	2.00	Obverse: King's head. Date: 2 . . Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
43.	2	1.3	2.16	Obverse: King's head to right, a portion of date behind the head. Date: 2 Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa."
44.	...	1.4	2.02	"Obverse: King's head to right, date not clear. Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
45.	...	1.4	1.95	Obverse: King's head to right, date not clear. Reverse: Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. "(Svāmi-Jīva) dāma putrasa rājñah Kshatrapasa Rudra (si) . . ."
46.	...	1.5	2.15	Obverse: King's head to right, date not clear. Reverse: Hill, etc. "Svāmi-(Jīva) dāma putrasa rā (jñō) Kshatrapasa Rudrasihasa."

YASĪDĀMAN (A. D. 317-332)

47.	24 (4)	1.5	2.04	Obverse: King's head to right, date behind the head. Date: 24 (4) Reverse: Hill, mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. "rājñō Kshatrapasa Rudrasih putrasa rājñō Kshatrapasa Yasōdāmna"
48.	2	1.4	2.17	Obverse: King's head to right. Date: 2 . Reverse: Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. "rājñō Kshatrapasa Rudrasih putrasa rājñō Kshatrapasa Yasōdāmna"
49.	2	1.4	2.00	Obverse: King's head to right. Date: 2 . . Reverse: Hill mark, etc., border of dots. "rājñō Kshatrapasa Rudrasih putrasa rājñō Kshatrapasa Yasōdāmna"

No.	Date	Diameter in cms.	Weight in gms.	
50.	...	1.4	1.93	Obverse : King's head to right. Reverse : Hill mark, etc. "(rājñō Kshatra) . . . (Rudra) . . . putrasa rājñō Kshatrapasa Yaśōdāmna "
51.	2 ...	1.4	1.83	Obverse : King's head to right, date behind the head. Date : 2 . . . Reverse : Hill mark, etc. "(rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāmna "
UNCERTAIN				
52.	...	1.3	2.35	Obverse : King's head to right. Reverse : Hill mark, crescent to left, crescent above, star to right, line below, Brāhmi legend within dotted border. " rājñō Mahākshatrapasa Damasēna putrasa . . . . . "
53.	...	1.4		Obverse : King's head to right, date not legible. Reverse : Crescents both on top and to left, wavy line below, dotted border. " . . . . . putrasa rājñō Mahākshatrapasa Rudra . . . . . "
54.	...	1.4	2.2	Obverse : King's head to right, traces of Roman inscrip- tion. Reverse : Hill mark, etc. " rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha .... "
55.	...	1.5	2.13	Obverse : King's head to right. Reverse : Hill mark, legend in Brāhmi around; rest worn out. " ..... Kshatrapasa Rudrasēna putrasa (ra)..... "
56.	...	1.4	2.21	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmi legend around. " rājñō ... Kshatrapasa Rudrasēna (putra) ... "
57.	...	1.4	2.28	Obverse : King's head to right. Reverse : Hill mark, etc. " ... (Mahā) Kshatrapasa Rudrasēna (putra) ... "
58.	...	1.4	2.11	Obverse : King's head to right, date illegible. Reverse : Hill mark with a line below, star to right, legend in Brāhmi around, border of dots. " rājñō Mahākshatrapasa Rudra ..... "
59.	...	1.5	1.93	Obverse : King's head to right, date not legible. Reverse : Hill mark, etc., " rājñō Mahākshatrapasa (Rudra) ... (putra) ..... "
60.	1	1.5	2.00	Obverse : King's head to right. Date : 1 . . . Reverse : Worn out, has dotted border and legend in Brāhmi " ..... Mahā ..... sana ..... "
61.	2	1.4	2.05	Obverse : King's head to right, date behind. Date : 2 . . . Reverse : in place of the usual reverse type and inscrip- tion the obverse type appears in incuse.

## TREASURE TROVE COINS

### Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 3rd October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, viz., Kṛishṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛishṇa on the obverse. Many of them bear legend Śrī Pratāpakṛishṇa Rāya in Nāgari on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gaṇḍabhērūṇḍa on the obverse and the legend Śrī Pratapāchyuta Rāya in Nāgari.

According to Government Order No. E 3134/dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

#### A. COINS CONTAINED IN THE LARGER RECEPTACLE.

1	Gold	51.5	Grains	1.3	c.m.	Seated image of Kṛishṇa	श्री प्रताप कृष्णराया
2	Do	51.0	"	1.2	c.m.	Do	Do (Last two letters are not visible)
3	Do	52.0	"	1.29	c.m.	Do	Do (All are clear)
4	Do	51.0	"	1.3	c.m.	Do	Do
5	Do	51.0	"	1.2	c.m.	Do	Do
6	Do	52.0	"	1.2	c.m.	Do	Do (Indistinct)
7	Do	51.0	"	1.15	c.m.	Do	No Legend
8	Do	51.5	"	1.12	c.m.	Do (Indistinct)	Do
9	Do	51.0	"	1.18	c.m.	(Very indistinct)	Do
10	Do	23.8	"	1.22	c.m.	(Gaṇḍabhērūṇḍa holding elephants in its beaks and claws)	श्री [प्र]तापाच्यु [त] राया

## B. COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पकृष्ण राया
12	Do	24.2	"	.96 c.m.	Do	श्री-प्रताप कृ राया
13	Do	26.0	"	.94 c.m.	Do	श्री प्रताप कृष्ण
14	Do	25.5	"	.77 c.m.	Do	No Legend
15	Do	25.5	"	.81 c.m.	Do (Indistinct)	Do
16	Do	52.0	"	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	"	1.0 c.m.		Do
18	Do	52.0	"	1.05 c.m.		

Numbers 1, 10 and 13 have been illustrated.

## ANAGONDAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagonḍanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, *viz.*, Hyder, Tipu, Kṛishṇa Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Kṛishṇa Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanṭhirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

## Top Row....Left to Right

1. Varaha of Kṛishṇa Rāja Wodeyar III.  
Obverse: Seated figure of Umāmahēśvara. In the right hand Śiva holds trident, and mṛiga in the left. Umā is seated on his lap.  
Reverse: श्री कृष्णराजा
2. Star Pagoda, issued by East India Company.  
Obverse: Figure of Vishṇu standing, Śankha and Chakra in the hands of the God are shown by dots.  
Reverse: A star around which occurs dotted surface.

## 3. Bahaduri Pagoda of Hyder.

Obverse : Seated Umamahēśvara as in serial No. 1.

Reverse : The initial of Hyder in Persian on a granulated surface.

**Bottom Row—Left to Right :**

## 4. Kaṇṭhirai Fanam.

Obverse : Figure of seated Yōgānarasimha.

Reverse : Not clear.

## 5. Faruqi of Tipu.

## 6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

## PART IV BANGALORE DISTRICT

1

Copper plate grant of the Chitra durga chief Rājā Madakari Nāyaka in the possession of Śrī M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಂಗಳೂರಿನ ಕಾರೋನಿ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದಯ್ಯನವರಲ್ಲಿರುವ  
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಲಗೆ)

ಚಂದ್ರ                  ನಂದಿ                  ಲಿಂಗ                  ಸೂರ್ಯ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ್ವಿವಾಹನ ಶಬ ವರುಷಂಗಳು ಸಾ ೧೬೭೯ನೆ
2. ಯ ಯೀಶ್ವರ ನಾಂಮ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು ೧೦ ಸ್ಥಿರವಾರದಲ್ಲು ಸಂಪಿಗೆ ಸಿದೇಶ್ವ
3. ರ | ಹಿಡಿದೇಶ್ವರ | ಯೇಕನಾಥೇಮ | ಪುಚಂಗೇಮಗೆ ಪಾದಪಾಲಿಸುವ
4. ಮೆಲುದುರ್ಗದ ಹಿರೇಮಠದ | ವೊಂಕಾರಿ ದೇವರ ಮೊಂಮಗ ಘಟದ
5. ದೇವರಿಗೆ | ಶ್ರೀಮನ್ನಹಾನಾಯಕಾಚಾರ್ಯ ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮದಕೇರಿನ
6. ಯಕರ ಪೌತ್ರರದ | ಕಸ್ತೂರಿ ರಂಗಪನ
7. ಯಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು | ಬರನಿಕೊಟ್ಟ ಪು
8. ರವರ್ಗದ ಗ್ರಾಮದ ಕ್ರಮವೆಂತ್ಯೆಂದರೆ | ನಾವು ಆಳುವಂಥಾ ರಾಜ್ಯ ಚ
9. ತ್ರಹಳ ಸಿಮೆವಳಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವನ್ನು ರಾ || ಬರಮಂಣ ನಾ
10. ಯಕರೈಯ್ಯನವರು | ಪುಚಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲ | ಕೊಟ್ಟೆ
11. ದ್ದ ಪ್ರಕಾರ | ಯೀ ದಿವಸದಲ್ಲ ಸುಕೃತವಾಗದೇಕೆಂದು ದಾನ ಪುರ್ವಕವಾಗಿ
12. ಲಿಂಗ ಮುದ್ರೆ ಸ್ಥಾಪನೆ ಮಾಡಿಕೊಟ್ಟುಯಿದವೆ | ಯಿ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥಾ
13. ಕಾಡಾರಂಥ ನಿರಾರಂಥ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಮುಂ
14. ತ್ತ ದಪ್ಪ ತೇಜೋವಾರ್ಷನೆಯನ್ನು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯ್ಯ
15. ಪೂ ಆಚಂದ್ರಕರ್ಣಾಢಿಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಕೊಂಡಿಹದೆಂದು
16. ಬರನಿಕೊಟ್ಟ ಪುರವರ್ಗದ ಗ್ರಾಮಶಾಸನ | ಸ್ವರತ್ನಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ | ಪ
17. ರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || = ||

*Transliteration.*

1. svasti śrī vijayābhyudaya Śāllivāhana śakha varushamgaḷu sã 1679 ne-
2. ya Yīśvara nāpma samvatsarada Jēshṭha śu 10 Sthiravāradallu Sampige Sidēśva-
3. ra | Hiḍimbeśvara | Yēkanāthemma | Vuchamgemmage pāda pālisuva
4. Meludurgada Hiremaṭhada | Voṃkārrī dēvara moipmaga Ghaṭada

5. edvarige | śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda | Kasturi Rangappa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru | barasi koṭṭa pu-
8. ravargada grāmada kramav emtyemdarre | nāvu aluvamthā rājya Chi-
9. trahaḷi sime vaḷagaṇa Basāpurada grānavamṇnu rā || # Baramaṇṇa Nā-
10. yakaraḷiyānavaru | Vuchangi dēvara pratisṭe māḍida kaladalli | koṭṭhi-
11. dda prakāra | yī divasadalli sukṛitavāgabēkemḍu dāna purvakavāgi
12. liṅga-mudre sthāpane māḍikoṭṭu videve # yī grāmakke saluvamthā
13. kāḍārambha nīrārambha nidhi nikshēpa akshīṇa āgāmi muṇ-
14. ttad-aṣṭa tējōvārjaneyamṇnu nīmā putra paṇtra pāraṇṇaparyya-
15. vū ā-chaṇḍrarka sthāyigalāgi anubhavisikomḍihademḍu
16. barasi koṭṭha puravargada grāma śāsana | svaratrā dvi-guṇaṇ puṇṇyaṇ  
pa-
17. ra dattānapālanam | para-dattāpahārēṇa svadatram niṣphalaṇ bhavēt  
|| = ||

*Translation.*

Be it well. In the 1679th year of the victorious Śālivāhana era being the year  
Īsvara, on Saturday the 10th of the bright half of Jēṣhta :

To the worshipper of the feet of Sampige Siddhēśvara, Hiḍimbēśvara, Yēkanā-  
themma and Vuchangemma, Ghaṭadadēvaru, grandson of Vōṅkāridēva of  
Hiremaṭha on the upper hillfort :

Śrīmanmahānāyakāchāryya Kāmagēti Kastūri Medakorināyaka's grandson,  
Kastūri Rangappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of  
village in writing thus :

In the kingdom of Chittrahaḷi which we are ruling, the village Basāpura which  
had been granted by Baramaṇṇa Nāyaka on the occasion of the consecration of  
Vuchangi dēvaru, has been granted by us to-day by establishing the lingamudre stones  
(to mark the boundaries) in order that merit might accrue. Wet cultivation, dry  
cultivation, and all the eight kinds of rights like the treasure on earth or under-  
ground, imperishables, future income, etc., belonging to this village, you may enjoy  
along with your sons, grandsons, etc., in succession for as long as sun and moon  
exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one  
self. By seizing what is given to others, even one's own gift becomes fruitless.

*Note*

The record is on a single copper plate and is engraved on one side only. On  
the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth  
line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nāyaka, son of Kastūri Rangappa Nāyaka and grandson of Medakeri Nāyaka. This Madakeri Nāyaka appears to be different from the one appearing in inscription No. Hiriya 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakeri Nāyaka of the present record seems to be a descendant of Baramaṇṇa Nāyaka, brother of Immaḍi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahālī sīma, *i.e.*, the Chitradurga province by the chief to Ghaṭāda dēvaru of Hiremaṭha situated on the hill. This grant is stated to have been originally made by Bharamaṇṇa Nāyaka on the occasion of the consecration of the goddess Vuchchangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchangamma on the Chitradurga hill was constructed by Bharamaṇṇa Nāyaka.

The details of the date, *viz.*, Ś 1679 Īśvara sam. Jēshṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

## CHITRADURGA DISTRICT

### 2

At Chitradurga, on a bell in the Prasanna Venkaṭaramaṇasvāmi temple in the Keḷagōṭe extension.

ಚತ್ರದುರ್ಗದಲ್ಲ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಘಂಟೆಯ ಮೇಲೆ.  
ವಿಕ್ರಮ ಸಂ|| ರದ ಚೈತ್ರ ಸು ೧ ಲ್ಲು ಮಿ | ರಗುತಿಪಾಢ್ನಾನ ಮಗ ವೆಂಕಪ ದುರ್ಗದ  
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾವೆಯಿಂದಾ ಕೊಟ ಗಂಟೆ | ತುಕ ವಂ ೩.

### Transliteration

Vikrama sam | rada Chaitra su 1 llu mi | ragū Tipaṇṇana maga Venkapa  
Durgada śrī Venkaṭaramaṇa dēvarige śāveyimḍā koṭa gaṇṭe | tuka vaṇ | 3.

### Note

This short inscription on a bell records the grant of the bell to the god Venkaṭa-ramaṇa by Venkapa, son of Tipaṇṇa. It belongs to about the eighteenth century A.D. paleographically and the given date might correspond to Wednesday the ninth. April 1760 A.D.

### 3

At Chitradurga town, on a stone lying in the field belonging to Gaudara Rudraṇṇa near Keḷagōṭe extension.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟಿ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಣ್ಣನ ಹೊಲದಲ್ಲಿ ನಿಲ್ಲಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ ೨'-೬"×೧'-೬"

1. ಬನದ ದೇವಿ
2. ಯ ಬುಮಿ

#### Transliteration

1. Banada dēvi
2. ya bumi

#### Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dēvi. No other details regarding the donor or the date are mentioned. Banada dēvi of the record is the same as the goddess Banaśankari whose temple is on the Chitradurga hills.

At Jānakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಜಾನಕೊಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನಿಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ ೨-೬'×೧-೬'

1. ಚೆನ್ನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಾಲವಾಹನ ಶ
3. ಬ ವರುಷ ೧೫೯೬ ನೆಯ ಅನಂದ ಸಂ ಮಾ
4. ಗೌಸಿರ ಬ ೧೩ ಲ್ಲು ಶ್ರೀಮಂತ್ರಿ ಹಾನಾಯಕಾಚಾರ್ಯ
5. ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮೆದಕೇರಿ ನಾಯಕರು . . .
6. ಸ್ತಳದ ಸೇನಾಭೋಗ ಚೆನ್ನಪನ ಮಗ ನಂಮ ಬೊಕಸ
7. ದ ಸೇನಾಭೋಗ ಪುಟಂಣಗೆ ಜಾನಕೊಂಡದ ಗ್ರಾಮದಲಿ
8. ಬರಯಿನಿ ಕೊಟ ಹೊಲನ . . . . . ಸುಂಕ
9. . . . . ಚಿಕಂಠ ನಾಯಕ . . . . .
10. . . . .

#### Transliteration

1. Chemnarāya
2. svasti śrī vijeyābhyudaya Śālivāhana śa-
3. kha varuṣa 1596 neya Ānanda saṃ Mā-
4. rgasira ba 13 ilu śrīmaṇṇ maṣāuāyākāchāryya
5. Kāmagēti Kastūri Medakeri nāyakaru . . .
6. stalada sēnabhōga Chemnapana maga naṇṇa bokasa-
7. da sēnabhōga Puṭaṇṇage Jānakonda grāmadali

8. barayisi koṭa holana . . . . . sunka  
 9. . . . . Chikanna nāyaka . . . . .  
 10. . . . .

*Translation*

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ānanda being 1596th year of the victorious Śālivāhana era.

The illustrious mahānāyakāchārya Kāmagēti Kastūri Medakeri nāyaka granted dry-land in the village Jānakonda to the treasury accountant Puṭṭanna, son of Chennapa, the accountant of . . . sthala . (Further details are lost.)

*Note*

This record belongs to the Chitradurga chief Kāmagēti Kastūri Medakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanna, the accountant of his treasury, at Jānakonda. The details of the date, viz., 1596 Ānanda sam. Margaśira ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kaḍabanakatte, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 1/4' x 1 1/4'

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಚಿನ್ನಮ್ಮನ ಮನೆಯ ಮುಂದೆ ನಿಂತಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨ ೧/೪ x ೧ ೧/೪

1. ಶ್ರೀಮತು ಸಕವ . ಬೆ
2. ಯ ಸಂವತ್ಸರದ ಮಾಘ ಪ . .
3. ನ್ತು . . . . ಯಲಪ ಆರ
4. ಸು ನಿಜ . . . . ಆ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ಸ್ಥಳ ಕಟಕೊಟ
7. ಯ ನಮ

*Transliteration*

1. śrīmatu saka va . Be
2. ya samvatsarada Māgha pa . .
3. ntu . . . . Yalapa Ara
4. su nija . . . . A-
5. japa dēvarige Kadamara-
6. sthala kaṭi koṭa . .
7. ya nama

## Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthaḷa, same as the present Kaḍabanakaṭṭe where the record is found, to Ajapa dēva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Ādikavūr (see No. 7). The details of the date are not complete; the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

## 6

At Kaḍabana Kaṭṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1½'

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಪಚೇರ್ ರಂಗಪ್ಪ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ ೩'×೧½'

1. ಸ್ವಸ್ತಿ . . . . .
2. . . . . ವರ್ಷ ೧೫೦೮ . . . . .
3. ತ್ವರದ ಫಾಲ್ಗುಣ ಮಾಸ . . . . .
4. ದಲು ಶ್ರೀಮತು ನಾ
5. ಯಂನ ಅಯ್ಯ
6. ಮಾಡಿನಿದ . . . . .
7. ಯ ರಾಯ . . . . .
8. . . . .
9. ನಗರ . . . . . ರದ
10. ಯನೂ ಧಾರೆಯ ನೆಣ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹಿರಿಯೆಂದು
13. ಕೊಟ . . . . .
14. . . . . ಕಡಿನಿ
15. ದವರು ಕವಿರೆಯಕೊಂ
16. ದ ಪಾಪಕೆ ಹೋಪರು

## Transliteration

1. svasti . . . . .
2. . . . . varsha 1508 . . . . .

3. tsarada Phālguna māsa . . . . .
4. dalu śrīmatu Sā-
5. yaṁṇa ayya . . . . .
6. māḍisida . . . . .
7. ya rāya . . . . .
8. . . . .
9. sagaḷa . . rada
10. yaṇū dhāreyaṇa-
11. ḍu koṭṭaru ḷ a-
12. da bhōgisi bahiri yemdu
13. koṭa . . . . .
14. . . . . kiḍisi-
15. da varu kapileya kom-
16. da pāpake hōharu

### Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyaṇṇa Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyaṇṇa Ayya is.

### 7

At the same village Kaḍabana Kaṭṭe, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setti.

Size 3' × 14'

ತುರುವನೂರು ಹೋಬಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಸೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ  
ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೧೪'

1. ಶ್ರೀಮತು ವಿಧ
2. ವೆ ಸಂಚರದಲೂ
3. ಅಧಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಲಪ ಅರಸು
5. ಅಧಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ನಿವಾಯ ನಮ

*Transliteration*

1. śrīmatu Vibha-
2. va samcharadalū
3. Ādikavūra sthala-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . . . . Sivāya nama

*Note*

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kaḍamara sthala to the same person Achala dēva (*see*. No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

## 8

At Hampanūr, Barmasagara Hobli, on a lingamudre stone standing  
in the land belonging to Nīlakaṇṭhappa.

Size 2½' × 1½'

ಬರ್ಮಸಾಗರ ಹೋಬಳಿ ಹಂಪನೂರಿನಲ್ಲಿ ನೆಲಕಂಠಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½' × ೧½'

1. ಶ್ರೀ ಸಾಂತೇಶ್ವರ
2. ದೇವರ ವ್ರಿತ್ತಿಯ ಕೊಟ
3. ಭೂಮಿ

*Transliteration*

1. Śrī Sāntēśvara
2. dēvara vrittiya koṭa
3. bhūmi

*Note*

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vritti to the god Sāntēśvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

## 9

At Hire-madhure, Challakere taluk, on a viragal lying in the field of Timmanna,  
son of Mūlappa.

Size 5' × 2½'

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹಿರೇ ಮದುರೆಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ತಿಮ್ಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.  
ಪ್ರಮಾಣ ೫' x ೨'೨"

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ನೊಂಬವ್ವವಾಡಿಯ ಮದರಿಕಲ್ಲ ಗಾವಣದಿಕ್ಕಲ ಕಣ್ಣಿಕ್ಕೇತಂ ಮೂಲಸೆಟ್ಟಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅಸಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಮಿ (?) ಇಹುದೊಡೆ ಬೀರಸೆಟ್ಟಿ ಸತು  
ಸಗ್ಗಮೇಳುದಂ

#### Transliteration

1. Śrī svasti Nōlambavādiya Madarikalla gāvaṇadikkala Kaṇḍara Kētaṁ Mūla-  
setṭiyara tamma
2. Śrī Asagayya setṭi mulabatṭeya bijāgōmi (?) iridode Bīraseṭṭi sattu saggaṁ-  
ēḍidam.

#### Note

This is a viragal record. The viragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gaṇḍagachche tucked with a dagger, rudrākṣha mālā and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirīṭa and yagnōpavīta which are absent in the first panel, and is flanked by chāmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the viragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīraseṭṭi in a fight between him and Asagayyasetṭi, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Nōlambavādi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

#### 10

At Chikka-Madhure, Challaḷakere taluk, on a pillar buried by the side of the Mallēśvara temple.

Size 3' x 9"

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಿಕ್ಕಮದುರೆ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ಕಂಬ.  
ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಟ್ಟಾನೆ ಮಲ್ಲ ಶ್ರೀ
2. ಮತ್ ಚಲದ

3. ಕೃಕಾಟ ಗಚ್ಚುಟು ಸಾ
4. ಯಿರಮು ಪಳವಗ
5. . . . ಸುಮಾನಾರುತ್ತಿರೆ
6. ದೇಚಗಾವುಣ್ಣರ ಮ
7. ಗ ನೊಬಮ್ಮ ಗಾವು
8. ಣ್ಣನ ಗೋಸಾನಕೆ ನ
9. ಟ್ತ ಕಮ್ಮದೊರೆ ಸಾನ
10. ನಮಂ ಬರೆದೊಮ
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿದೊ (?)
14. ಬೆನಗೆಯ್ದ ಬಿ
15. ನ್ನಾಣಿ ನಾಗೋಜ

### Transliteration

1. Kaṭṭāṇe malla śrī-
2. mat Chalada-
3. ṅkakāra Gaṅgaru sã-
4. yiramu palivaga
5. . . . sumān āluttire
6. Dēcha gāvuṇḍara ma-
7. ga Noḷamba gāvu-
8. ṇḍana gōsāsake na-
9. tṭa kambadoḷe sāsã-
10. namam baredo Ma-
11. darikalla gāvuṇḍa
12. Sāmi Benayya
13. māḍisido (?)
14. besageyda Bi-
15. nnāṇi Nāgōja

### Translation

While Kaṭṭāṇemalla, the illustrious Chaladaṅkakāra was ruling Gaṅga six thousand and . . . , on the pillar set up for the gōsāsa of Dēchagāvuṇḍa's son Noḷambagāvuṇḍa, the gāvuṇḍa (the village headman) of Madarikal wrote the inscription; Sāmi Benayya got this done; Binnāṇi Nāgōja prepared it.

### Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud.

The record belongs to the reign of Kaṭṭānemalla, probably a Nolamba chief. He is stated to have been ruling Gaṅga six thousand, with the title Chaladaṅkakāga. The only other reference to Kaṭṭānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Gaṅga king Mārasimha, in which Annavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kaṭṭānemalla also.\* Evidently the Kaṭṭānemalla of the present record is different from Kaḍḍāne or Kaṭṭāne appearing in some of the Gaṅga records as a contemporary of Śrīpurusha or Śivamāra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Gaṅga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōsāsa* of Nolamba gāvunḍa, son of Dēchagāvunḍa. As for the word *gōsāsa* used in the present record it appears to mean *gōsāhasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōsāsa*.) Nolamba gāvunḍa might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāpi Nāgōja has done it.

## 11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 1½'x1'

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಉರ ಮುಂದೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧½'x೧'

1. ಪಲ್ಲವ ಸಂತ್ಸರದ
2. ಕಾರ್ತಿಕ ಶು ಕೃಷ್ಣ ಲು ನಿಲರ
3. ತೃದಿ ಉರಿಗೆ ಕನ್ನಡಿ ರಂ
4. ಗಣ ನಾಯಕರ ಕೊಮರ
5. ಪೆದಕೆರಿ ನಾಯಕರು ರಂಗಯ
6. ನ | ಪಾತ್ರಗೆ ಬಂದುಯದಗೆ ಅಸಗೋ

\* An inscription in the Maddagiri taluk, Mi 102, mentions a Chaladankakāga of the Pallavānvaya. Among his many titles is 'gajārajāmalla' or 'gajarājamalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ಡ ಗೌಡ ಮುತ್ತಿನ ಸತ್ತಿಗೆ ಸಾವತ್ತಿಯ ಮ
8. ಗ ಕೊಡಿಲ್ಲಂಗಪನ ಮೊಮ್ಮಗ ಸಂಭು
9. ಲಂಗಣಗೆ | ಹಾಯಗಾರೆ ಹಾಯದ
10. ಮೆಚಿಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ ||
11. . . . | ಪಂಚಮರು | . . .
12. ಉಟ ಮಾಡಬೇಕು || ಶ್ರೀ ಶ್ರೀ

### Transliteration

1. Plavaṅga saṁtsarada
2. Kārtika śu 15 lu Nīra-
3. ttadi urige Kasturi Raṁ-
4. gapa nāyakara Komara
5. Medakerri nāyakaru Raṁgaya-
6. na | jātrege baṁdu yidaga Asagō-
7. ḍa gaḍa Muttina sattige Sāvamttiya ma-
8. ga Koḍillīṅgapana moṁmaga Saṁbhu-
9. Liṅgaṇage | hāyigāle hāyida
10. mechige koṭa hāū . . mānya
11. . . . | Paṁchamaru | . . .
12. uṭa māḍabēku | śrī śrī

### Translation

On the 15th of the bright half of Kārtika in the year Plavaṅga, when Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka, had come to Nīrattadi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Saṁbhu-liṅgaṇa, grand-son of Koḍi Liṅgaṇa and son of Muttina sattige Sāvanti the village headman (gaḍa) of Asagōḍ, having been pleased for crossing the hāyigāle . . . paṁchamas . . . etc., should enjoy the grant.

### Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka. Since the record is not dated in the śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavaṅga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immaḍi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, viz., Plavaṅga saṁ Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nīrtāḍi for the god Raṅganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingaṇa son of Muttina sattige Sāvanti, the headman of Asagoḍ.

## 12

At Asagoḍ Jagalur taluk, on a lingamudre stone in the land belonging to Sambhulingappa.

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಶಂಭುಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧೨' x ೧'

1. ಶ್ರೀ ಮುರಿಗೇಶ್ವಮಿ
2. ಮುಟಸೆಟಿ ಮಲಪ ಮುಟಕೆ ಹಕಿಸಿ ಕೊ
3. ಟ . . ಹೊಲ

*Transliteration*

1. śrī Murigēśvami
2. Maṭa seṭi Malapa maṭake hakisi ko-
3. ṭa . . hola

*Note*

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Virasaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

## 13

At Mugalikatte, Hoḷalkere taluk, on the pedestal of an image lying buried by the side of Koḍēra Gurusiddappa's land.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ಮುಗಲಿಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುನಿದ್ದಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

1. ವರದಮ ನನ್ನನಹೊಸವೂರ ಬೋಳಗಾವುಣ್ಣ ಬಳರಿಯ
2. ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮುನ್ನೆ ಬಿಟ್ಟ ಭೂ
3. ಮಿ ಮತ್ತರೆರಡು ಗದ್ದೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀಕೆಯ ಗದ್ದೆಯೊಡೆಯಂ ಮಡ
5. ವಾಡಿ ಮಾಯಯ್ಯ ಇದನಳಿದಂ
6. ಕವಿಲೆಯ ಕೊನ್ನಂ

*Transliteration*

1. Varadama Nandanahosavūra Bōḷagāvunḍa Bhaḷariya
2. māḍisi pratishṭe māḍi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadde kolaga pattū

4. intīkeyi gaddeyoḍeyam Maḍa-
5. vāḍi Māyayya idan alīdam
6. kavīleya kondam

*Translation*

(Goddess) Varadamma. Bōlagāvunḍa of Nandanahosavūr got (the image of) Bhaḷari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten koḷagas of wet land. Maḍavāḍi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

*Note*

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvunḍa of Nandanahosavūr. He also granted certain lands to Maḍavāḍi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōḍ, Anagōḍ hobli, Davangere taluk, on a stone set up in the navaraṅga of the Siddhēśvara temple.

Size 3' × 3'

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನಗೋಡು ಹೋಬಳಿ, ಅನಗೋಡಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ  
ನವರಂಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೩'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯು
2. ದಯಾ ಸಾಲಿವಾಹನ
3. ಸ ಉರಾದ್ಯ ವರುಷಂಗ
4. ಳು ೧೬೬೯ನೆಯ ಪ್ರಥ
5. ವನಾಮೂ ಸಂತ್ಸದ ಶ್ರಾವ
6. ಣ ಬಹುಳ ಚ ಮ ಶು
7. ಕ್ರವಾರ ಅನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧಲಿಂಗ ದೇವರ ಗುಡಿ
9. ವಳಗೆ ಸಿರೆ ಸಾನಾನ

10. ಕಮಾಗೆತ್ತಿ ಅರನುಗ
11. ಳು ಮಠ . . ಣದಾ ನೌತ್ವ
12. ಮಿಗಲು ನಿದಲಿಂಗ
13. ದೇವರಿಗೆ . . ಪಾ . ದ
14. ವರು ಕಾಂಣಿಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ಸೇನಭೋಗ ಕಾಳ
17. ಸೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗೇವರೈ
19. ಯ ಸರ್ವಮಾನ್ಯ ಪು
20. ಪ್ಪದ ನಿವಪ ಕಮರಗಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾನಾರೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಳರು ಚಕತಾಳವರ ಕಾ
26. ಮಗೆತಿ ಹಳ್ಳಿ ರಂಗಹ
27. ಕೈಯಗಳ ತಮ ಪು
28. ಂಣ್ಯತ್ತರು ಯೇ ಸಲ್ಲದ
29. . . . ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲ ಯ ಭೂಮಿ
31. ಯೋಳಗೆ ಗೊಪ್ಪ ಮೂ
32. ರು ಪಾದ ||| ಕೊರದಿ
33. ದ ಗಲ್ಲಗ ಮಂ ಶ್ರೀ ||

### Transliteration

1. śrī svastī śrī Jayābhyu-
2. dayā Sālivāhana,
3. .saūrādya varushamga-
4. lu 1669 neya Prabha-
5. va nāmā samtsada Śrīva-
6. ṇa bahuḷa 5 mi Śu-
7. kravāra Anagōḍa śrī-
8. Siddaliṅga dēvara guḍi
9. vaḷage sile sāsāna-
10. Kamāgetti arasuga-
11. lu maṭha . . ṇadā svā-
12. miḡaḷu Sidalinga

13. dēvarige . . pā . da-
14. varu Kāmpela gaudaru
15. Nāraṇa gaudaru Naja-
16. gaṇḍa sēnabhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāraḍige Ravalai-
19. ya sarvamāṇya pu-
20. shpada Śivapa Kammaragi-
21. re Mallayya bāḍagi Nā-
22. gōja akasāle Ti-
23. paṇṇa Kāyikāda
24. Mariyaṇṇa maḍivā-
25. laṛu Chika tālavara Kā-
26. mageti haḷli Raṇḡa ha-
27. laiyaḡala taṇṇa pu-
28. mṇyastaru yī sallada
29. . . . . bhāḡavāda
30. garbhadaḷli yī bhūmi-
31. yolaḡe goppa mū-
32. ru pāda ||| hora bi-
33. da gallaḡa maṇ śrī-

### Translation

Be it well. In the victorious Śālivāhana year 1669] Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāsana* in the temple of the god Siddhalinga dēvaru at Anagōḍ. Kāmagēti arasu and the svāmi of . . . . maṭha (granted) to the god Siddhalinga dēvaru . . . . [witnesses] Kāmpelagaḡa, Nāraṇagaḡa, Najagaḡa, the village accountant Kālise, Kāraḍiga Ravalaiya, Sarvamāṇya pushpada Sivapa, Kammaragire Mallayya, carpenter Nāgōja, goldsmith Tipaṇṇa, Kāyikada Mariyaṇṇa and others. In case of division three portions to . . . . good fortune.

### Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāmagēti arasu. Since the record is dated in 1747 A. D. it might belong to Raṅgappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāmagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, *viz.*, ś 1669 Prabhava sam. Śrāvaṇa ba. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

## MANDYA DISTRICT

15

At Dodda-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5½' × 2½'

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಊರ ಮುಂದಿನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫½' × ೨½'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯಸಳ ಭುಜಬಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರೈರು ಪೃಥುವೀ ಸಾಂಬ್ರಾಜ್ಯಂಗೆ
- 3 ಯುತಮಿರಲು ಸಕವರುಷ ಸಾವಿರದ ಯಿಂನೂರ ನಾಲ್ಕುತೊಂ
- 4 ಭತ್ತನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೫ ಸೋ
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಮ್ಮಡಿ ಚೋಳ ಚತುರ್ವೇದಿ ಮಂಗ
- 6 ಲವಾದ ಹಿರಿಯರೈನ ಕೆಳೆಯ ಶ್ರೀಮದೇಶ್ವರ ಮಹಾಜನಂಗಳು
- 7 ತಮ್ಮೊಳಗೆ ಸರ್ವೈಕಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ನಹಾಪಸಾಯಿಧರುಮಪ ವಿರುಪಕ್ಷನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರೆದ ಧ್ರುವ ಉಂಡಿಗೆಯ ತಿರ ಸಾ
- 10 ಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಆ ಮಹಾಜನಂಗಳ ವೊಳಗದ ವ್ರಿತಿಯು
- 11 ಗೋವಿಂದೈಯನ ಪಚೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಚೆಯಂಣ್ಣ . . . ಕಟನ
- 12 ಗಂಣ್ಣ ಸಾಮಿದೇವನೊಳಗಾದ ವ್ರತಿಗೆ ಪ್ರತಿ ೧೦ | ಕ ಹಳಗಳ ವ್ರತಿ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳೆಯ ಸಂಭವದುತ್ತಾರಮಂ ಬೊವನ ಭಾಗೆ ೧ | ಅಲ
- 14 ಬುಜ ಹಳ ೨ | ಹೊಲ ಕಾರುರಯ ಹಳಗೆ ೧ | | ವ್ರತಿ ಕೋಡಿ ಹಳ | ವ್ರಿ ೧
- 15 . . . ಹಳ ೧ | ಬಿದಿರ ಹಳ ೧ | ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊಸ ಹಳ ೧ | ಅಂತು
- 16 . . . ಚೋಳಹಳವ್ರಿ ೨ ಅನ್ನು ೧೦ | ವರದಂಣ್ಣ ನಾರಣದೇವನ ಬಾಗೆ ವ್ರತಿ ೧ . . .
- 17 . . . ಹಳಗಳ ವ್ರತಿ ಕಾಳಕೊತ್ತನ ಹಳ ರಂಗನಾಯಕನ ಭಾಗೆ ೧ | | ಚಾಕನ ಹಳ
- 18 ವೃತ್ತರ || ಅಂಣ್ಣಂಗೆಹಳ | ಅನ್ನೂರು || ಕಾರುಹಳ | ವ್ರಿ ೧ ಮೆಳಹಳ ವ್ರತಿ ೨
- 19 . . . . . ೧೦ | ನಾಗಂಣ ವರದ . . . . . ಭಾಗೆಯ ೧೦ | . . ದಹಳಯ ವ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳ . . . . . ೧ | | ಮಹಾದೇವರ ಹಳಯ . . .
- 21 . . . ಹಳವ್ರತಿ . . . . . ಬೀರಗಾಡ ನಾಗ . . . . .
- 22 . . . . . ಮೆಳೆ ಹಳ ವಿ ೨ ಅನ್ನು ೧
- 23 . . . ನಾರಣ . . . ಹಳಗಳ ವ್ರತಿಯ ವೊಕಲ ಕುಳ
- 24 . . . . . ವನ ಭಾಗೆ ೧ | | ಸೆಟ್ಟಿಹಳ ೨ | | ವಲ
- 25 . . . . . ಕಾರುರ ಹಳ | ವ್ರಿ ೧ ಕೋಡಿಹಳ | ವ್ರಿ ೧
- 26 ಅಂಣೂರು || ಕಾರಡಿ ಕೆಳೆ ಸೇನದೊಳವನ ಹಳಯ ಉರ್ಧಭಾಗೆ ಗದ್ದೆಗೂಡಿ
- 27 ವಿ ೧ ಮೆಳೆಹಳ ವ್ರತಿ ೨ ಅನ್ನು ೧೦ | ಯಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತಿನ ಮಹಾ
- 28 ಜನಂಗಳ ಹಳಗಳ ಸ್ತಾನ ಮಾನ್ಯವೊಳಗಾಗಿ ಚತುಸ್ಪೀಮೆಯ

- 29 ಗದ್ದೆ ಬೆದ್ದಲನುತ್ತು ಸರ್ವಸ್ವಾಯವೊನುಳಿದನು ಅನುಬವಿಸಿಕೊಂಡು  
 30 ಬಹೆರು ಕ್ಷೇತ್ರಗೂಡಹೋಹು ಕ್ಷೇತ್ರಗೂಡಿಯಹುದು ಆರೊಬ  
 31 ರುವೊರ ಬಿಟ್ಟು ಕ್ಷೇತ್ರವ ಬಿಟ್ಟು ಹೋದವರು ಆರು ಅದರು ಆ  
 32 ಕ್ಷೇತ್ರದಲಿ ತತ್ತ ಸ್ಥಿತವನು ತೆತು ಹೋಗುವರು

### ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ . . . . .  
 34 . . . . . ದಹ . . . . .  
 35 . . . . .  
 36 ಣ ನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊಡವೆ . . . . .  
 37 ಅಂಣ್ಣಿಗೆ . . . . .  
 38 ಪಿರಿವೊರು ಪಟಣದೊಳಗೆ ತಪ್ಪು ತಲುಡಿ  
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳೆಯ ಗದೆ  
 40 ವೊಳಗೆ ಬ್ರಾಹ್ಮರ ಥಾಗೆಯ ಊರ್ಧಭಾಗೆ ಕಳದು . . . . .  
 41 ಯ ಅರ್ಧಭಾಗೆಯ ಗದ್ದೆ ಬೆದ್ದಲು ಸರ್ಬ್ಬ . . . . .  
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ಸಲುದು ಮೇಹ . . . . .  
 43 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರೈರಾಣಿ ಮಾವತ  
 44 . . . . . ನಿರದಾನ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ  
 45 ಹರೇತಿ ವಸುಂಧರಾಂ|| ಸಪ್ತವರ್ಷ ಸಹ  
 46 ಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ|| ರಗುವಿನ  
 47 . . . . . ಹಣ . . . . .

(48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)

- 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ . . . . .  
 56 ವಳಿ ಮ . . . . . ನಂದು . . . . .  
 57 ಗೆ ಗದೆ . . . . .  
 58 ಳಗೆ ಗದೆ ಸ . . . . . ಗೂಡಿ . . . . .  
 59 ಮ ತಂಮ ಹಳಗಳ ಉಳ ಗದೆ ಬೆದ್ದಲು  
 60 . . . . .  
 61 ಶ್ರೀ . . . . . ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರೈರ ವೊಪ್ಪ  
 62 . . . . .

### Transliteration

1. svasti samasta-prasasti sahitam śrīmat-pratāpa-chakravarti
2. Hoyisaḷa-bhuja-baḷa Śrī-Viraballāḷa dēvarsaru prithuvī sāmbirājyaṁ ge-
3. yuttam iralu saka varusha sāvirada yimnūra nālvattom-
4. bhattachaneya Chitrabhānu saipvatsarada Kārttika ba 5 Sō
5. śrīmad anādiy-agrahāram Munmaḍi Chōḷa Chaturvvēdi mānga-
6. lavāda Hiriyarsanakereya śrīmad aśēsha mahājanamgaḷu

7. tammoḷage sarvvaikamatyav āgi voḍambattu śrī Mādhava dēvara sam-
8. nidiyalli śrīman mahāpasāyitharuṁ apa Virupaṇṇanavara
9. aṁṇa Nāgapana mupdiṭṭu bareḍa dhruva uṇḍigeya tira sā-
10. sanada kramav emṭemḍaḍe ā mahājanamgaḷa vūḷigada vritiya
11. Gōvindaiana Pacheyamṇṇana bhāgege a Pacheyamṇṇa . . . la kaṭi Na-
12. gamṇṇa Sāmidēvan oḷagāda vritige prati 10<sup>1</sup>/<sub>4</sub> ka haḷigala vriti
13. Kāḍukottana haḷiya sambhavad-uttāramam Bovana bhāge 1<sup>1</sup>/<sub>4</sub> Āla-
14. buja haḷi 2<sup>1</sup>/<sub>4</sub> hola Kaururaya haḷige 1<sup>1</sup>/<sub>4</sub> vriti Koḍihaḷi <sup>1</sup>/<sub>4</sub> vri 1
15. . . . ge haḷi 1<sup>1</sup>/<sub>4</sub> Bidirahaḷi 1<sup>1</sup>/<sub>4</sub> guḍiya bhāgege Hosahaḷi 1<sup>1</sup>/<sub>4</sub> aṁtu
16. . . . Chōḷe haḷi vri 3 aṁtu 10<sup>1</sup>/<sub>4</sub> Varadamṇṇa Nāraṇa dēvana bhāge  
vriti 1 . . .
17. . . . haḷigala vriti Kāḷakottana haḷi Ramganāyakana bhāge 1<sup>1</sup>/<sub>4</sub> Chau-  
kana haḷi
18. vuttara <sup>3</sup>/<sub>4</sub> Aṁṇṇamgeḷe <sup>1</sup>/<sub>4</sub> aṁṇṇūru <sup>1</sup>/<sub>4</sub> Kāruhaḷi <sup>1</sup>/<sub>4</sub> vri 1 Meḷahaḷi vriti 3
19. . . . . 10<sup>1</sup>/<sub>4</sub> Nāgamṇṇa varada . . . . . bhāgeya 10<sup>1</sup>/<sub>4</sub> . . . da  
haḷiya vri
20. Kāḷakottana haḷi . . . . . 1<sup>1</sup>/<sub>4</sub> Mahādēvarahaḷiya . . . . .
21. . . . haḷi vriti . . . . . Biragaḍa Nāga . . . . .
22. . . . . Meḷahaḷi vi 3 aṁtu 1
23. . . . . Nāraṇa . . . . . haḷigala vritiya vokala kuḷa
24. . . . . vana bhāge 1<sup>3</sup>/<sub>4</sub> Seṭṭihaḷi 2<sup>1</sup>/<sub>4</sub> vala
25. . . . . Kārura haḷi <sup>1</sup>/<sub>4</sub> vri 1 Koḍihaḷi <sup>1</sup>/<sub>4</sub> vri 1
26. Aṁṇūru <sup>1</sup>/<sub>4</sub> Kāraḍikere Sēnabōvana haḷiya ūrdha bhāge gade gūḍi
27. vi 1 Meḷahaḷi vriti 3 aṁtu 10<sup>1</sup>/<sub>4</sub> yi mariyādege nālku tattina mahā
28. janamgaḷa haḷigala stāna mānya voḷagāgi chatuṣ-sīmeya
29. gadde bedḍalan uttu sarvva svāmyavon uḷudanu anubhavisikomḍu
30. baheru kshētra-guḍi hōhu kshētragūḍi yihudu āroba-
31. ru vūra biṭu kshētrava biṭu hōḍavaru āru āḍaru ā
32. kshētradali tattat-stitavanu tetu hōguvaru

### Back side .

33. guḍiya . . . . .
34. . . . daba . . . . .
35. . . . .
36. ṇan oḍave tammanṇge tammanōḍave
37. aṁṇṇamge . . . . .
38. Hirivūru paṭaṇadoḷage tapu taūḍi
39. ḍamḍava koḷali ā Sēnabōvana haḷiya gade
40. voḷage brāhmara bhāgeya ūrdha bhāge kaḷeḍu . . . . .
41. ya ardha bhāgeya gadde bedḍalu sarbba . . . . .
42. sēnabōva Raṁgūge salu du mēre . . . . .

43. pratāpa chakravarti śrī Vīraballāḷa dēvarsar āṇe māvata  
 44. . . . sira dāna || sva-dattāṃ para dattāṃ vā yō-  
 45. harēti vasuṃdharāṃ | sashṭhi varsha saha-  
 46. srāṇi viśṭāyāṃ jāyatē krimi || Raguvina  
 47. . . . . haṇa . . . . .  
 48. (seven lines from here have completely worn out)  
 55. vṛittiya mariyāde . . . . .  
 56. vaḷi ma . . . . . saṃdu . . . . .  
 57. ge gade . . . . .  
 58. ḷage gade sa . . . . . gūḍi . . . . .  
 59. ma taṃma haḷigaḷa uḷa gade beddalu  
 60. . . . .  
 61. śrī . . . . . śrī Vīraballāḷa dēvarsara voppa  
 62. . . . .

#### Note

Most of the inscriptions published by Mr. Rice under Maudya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archæological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Doḍḍa-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōḷa period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāḷa III, the Hoysaḷa emperor. As regards the date there appears to have been some discrepancy. The śaka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to śaka 1264 during the reign of Ballāḷa III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājanas of the agrahāra—Mummaḍi Chōḷa Chaturvēdi Mangala *alias* Hiriyarasanakere—agreed among themselves and placed on record the details of the vṛittis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kāḍu Kottana Haḷi, Kōḍihaḷi, Bidirahaḷi, Hosahaḷi, Aṇṇangere, Aṇṇūru, Kāruhaḷi, Meḷahaḷi, Seṭṭihaḷi, etc., in which the vṛittis had been distributed, are still to be found around Hiriyarasanakere, the modern Doḍḍa-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupanna, who appears to have wielded great influence among the mahājanas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

## 16

On a stone in the tamarind grove to the north-east of Dyāvarahaḷi, Chikka-Arasinakere hobli.

ಚಕ್ಕ ಅರಸಿನಕರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಸೆತೋಪಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
2. ಶ್ವರ ಶ್ರೀಭುವನಮಲ್ಲ ತಳೆಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೋಣಂಬವಾಡಿ ಉಚ್ಚಂಗಿ ಬ
5. ನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂ
6. ಡ ಭುಜಬಳ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ಯಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ದೋರನಮುದ್ರ
9. ದಲ್ಲ ಪ್ರಿತುವೀ ರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
10. ರೆ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾ
11. ರಿ . . . . . ದಂಡ
12. ನಾಯಕ ಬಿಟ್ಟಮಯಂಗಳ
13. ನು ಪ್ರಿಂ . . . . . ದಿಪ್ಪನು ನೂ
14. ವೆಗ್ಗಡೆಯ . . . . . ವಾರ
15. ದ ಮಾದಿವೆಗ್ಗಡೆಯ ಸರ್ವ
16. ಜಿತ್ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ
17. . . . . ಯ ಅದಿವಾರದ
18. ಂದು ಪಿರಿಯರನನ ಕೆಜೆಯ
19. ಮಾಧವದೇವರ ಮಾಧವ ಚೋಳ
20. ಯನ ಹಳ್ಳಿಯ ನುಂಕ ಅನ
21. ಂತಕ ಗಾಣವ . . . . .

22. . . ಮೊದಲಾದ . . . ಸುಂ . . .  
 23. ವೆಲ್ಲವಂ ತಳಕಾಡ . . . ಗೆ . . .  
 24. . ಧರ್ಮ ಯ ಧರ್ಮವಂ ಕೆಡಿಸಿದನ  
 25. ತ ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯಿ  
 26. ರ ಕವಿರೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ  
 27. ತಂ ಗಂಗೆಯ ತಡಿಯಲಿ ಸಾಯಿರ  
 28. ಕವಿರೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ  
 29. ಶ್ರೀ

### Transliteration

1. svasti śrīmanu mahāmaṇḍalē-
2. śvara tribhuvana-malla Talekāḍu
3. Kuvalāla Naṁgali Gaṁgavāḍi
4. Nonambavāḍi Uchchamgi Ba-
5. navāse Hānumgaṁ gom-
6. ḍa bhujabala viragaṁga pra-
7. tāpa Hoysala śrī Nāra-
8. siṁga dēvaru Dōrasaṁudra-
9. dalli prituvi-rājyaṁ gayvutti-
10. re śrīman mahāpradhānam sarvādhikā-
11. ri . . . . . daṁḍa-
12. nāyaka Biṭṭimayaṁgala-
13. nu priṁ . . . . . dippanu nū
14. veggadeya . . . . . vāra-
15. da Mādiveggadeya Sarvva-
16. jita saṁvatsarada Kārttika
17. . . . . ya Ādivārada-
18. mdu Hiriyarasana-kereya
19. Mādhava dēvara Mādhava-Chōḷa-
20. yana haḷḷiya suṁka āsa-
21. mṭaka gāṇava . . . . .
22. . . modalāda . . . . .
23. vellavaṁ Talakāḍa . . . ge . . .
24. . dharimma yi dharimavavaṁ keḍisidana-
25. ta Gaṁgeva taḍiyalu sāyi-
26. ra kavileya koṁda idaṁ rakshisidā-
27. taṁ Gaṁgeya taḍiyali sāyira
28. kavileya rakshisida maṁgala maha
29. śrī

## Note

This record registers a grant made by Mādivēggade of certain customs of Mādhava Chōḷeyanahalli (a village) of the god Mādhava of Hiriyaṛasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmaṇḍalēśvara Tribhuvanamalla bhujabala Viragaṅgapratāpa Hoysala śrī Nārasiṅga dēva—evidently Nārasiṅha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

## 17

At Aruhanahalli, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Khajāneyya's son Siddiah.

Size 4' × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಅರುಹನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಡಾನೆಯ್ಯನ ಮಗ ನಿದ್ಧಯ್ಯನ ಹೊಲದಲ್ಲರವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೪' × ೩'

- 1 ಸ್ವಸ್ತಿ ಸೌಮ್ಯ ಸಂವತ್ಸರದ ಅಸ್ವಿಜ ಸು ೧ ಅ ಕೀರ್ತ್ತಿಯಾರಸರ ಮಕ್ಕಳು ನಾಗರರು ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲ ಕು .
- 2 ಬಯಿಚಕ್ಕ / ದವರು ಬಾಯಿದೇವಿಯರು ಮಾದರಗಲುಡಿ

## Transliteration

- 1 svasti saūmya samvatsarada Āsvīja su 1 Ā Kīrttiyarsara makkalu Nāgarsaru svarggastarādalli ku ...
- 2 Bayichakka/davaru . . Bāyi dēviyaru Mādara gavūḍi

## Note

This is a vīragal set up in memory of Nāgarasa, son of Kīrttiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāyidēvi and Mādara gavūḍi.

The date of the record is given as Saūmya samvatsara Āsvīja su 1 Āditya vāra. No śaka year is given. Since we know from other records that Kīrttiyarasa lived in the early part of the 14th century A. D. and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A. D.

Among the other sons of Kīrttiyarasa the following are known: Bāchappa, Dēvappa, Hiriya-bayichappa and Chikkabayichappa.

## 18

At Aruhanahalli, Chikkarasinakere hobli, on a stone to the west of the Ānjanēya temple.

Size 5' 3" × 1' 2"

ಚಕ್ಕರನನಕೆರೆ ಹೋಬಳಿ, ಅರುಹನಹಳ್ಳಿಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕಿರ್ತಿರಾಜು  
ಅಂಗಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫'೩"×೧'೨"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಯ ಕೀರ್ತ್ತಿಯರ್ದ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಆತನ ತಂಮ ದೇವಪ್ಪ ಸ್ವರ್ಗಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಧಕ್ರತು ಸ
- 6 ಂ ವತ್ಸರದ ವಯಶಾಬ ಸುಧ
- 7 ೨ ಶು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಅರಸಿ ಬಯಚಕ್ಕಂಗೆಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ಲಿದ ಕಂಬ್ಬ

#### Transliteration

- 1 svasti śrīmatu Aruha-
- 2 na haliya Kīrttiyarsa-
- 3 ra makkaḷu Bāchappanavaru
- 4 ātana tamma Dēvappa svarggasta-
- 5 nāda dinaū Subhakritu sa-
- 6 mva[tsa]rada Vayisākha sudha
- 7 2 śu dina Dēvappa ā Dēvappana
- 8 arasi Bayichakkamgeū
- 9 kūḍi Bāchappanavaru rū-
- 10 ha barisi nilsida kambba

#### Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kīrttiyarasa of Aruhanahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Subhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

#### Note

The record had been published by Rice as Ml. 13. The reading of it has now been revised. The vīragal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrttiyarasa, the chief of Aruhanahalli. The śaka year is not given in the record. Since Kīrttiyarasa lived in the early part of the 14th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaiśākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

## 19

At Tippūr, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Kempegauḍa, son of Chikkavenkaṭe gauḍa.

Size 6' × 4'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗೌಡನ ಮಗ ಕೆಂಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೬' × ೪'

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೫ ಲು ಬಸ್ತಿಯ ತಿಪ್ಪೂರ ಒಡೆಯ
2. ದಾಸನ ಮಗ ಸಿರಂಗನೂರ ಉಡೆಯಂ ಹೆಂಗೊರೆಯಲ್ಲಿ ವಸಕ್ಕೆ . . . . . ಅ
3. ತನ ಮಗ ತಿಮ್ಮಣ ಮಾಡಿಸಿದ ಗೋವಿನರರುಗಣ . . . . . ಬಹ ವಿರಗಲು

## Transliteration

1. Sarvajitu samvatsarada Kārttika śu 5 lu Bastiya Tippūra Oḍeya
2. Dāsana maga Siramgan ūra uḍeyam hemgoleyalli vasakke . . . . . ā
3. tana maga Timmaṇa māḍisida gōvinararugaṇa . . . . . baha vīragalu

## Translation

On the 5th of the bright half of Kārttika in the year Sarvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the vīragal.

## Note

This is a vīragal which records the death of a hero by name Siranga, son of Dāsa the oḍeya of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this vīragal in memory of his father. The vīragal has five panels of sculpture. Each panel is beautifully carved, like so many other vīragals in Aruhanahalli, the neighbouring village. No śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, viz., Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

## 20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kuḷavāḍi Mullinga's land.

Size 4' × 2'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರಿನಲ್ಲಿ ಕುಳವಾಡಿ ಮುಲ್ಲಂಗನ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : ೪' × ೨'

1. ಶ್ರೀ ಸೊಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿತುವೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುರಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂ
4. ಡಾಮಣಿ ಮರೆರಾಜರಾಜ ಮಲಪರುಳು ಗಂಡ ಗಂಡ
5. ದೇರುಂಡ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ವೈರಿಭ ಕಂಠೀರವ ಮಂಡಳಿಕರಗೊಂಡ ಗಂ . . . .
7. ಅದಿಯಮ ಕುಲ . . . . . ಸಜನ ಕಾಂಚಿ ಕೊಂಡ ನಾ
8. ಕನಪುರ ಮಗರರಾಜನಿರ್ಮೂಳ ಚೋಳರಾಯಪ್ಪ
9. ತಿಪ್ಪಾಚಾರ್ಯ . . . . . ಯ ಸಮುದ್ದರಣ ಕಾಡವರಾದೇನಪಟ್ಟ ನಿ
10. ನ್ನಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಸಳಭುಜಬಳ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರಿತುವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರ
12. ಲು . . . . . ದ ತಿಪ್ಪರ ಕವಿಕಂದರ್ಪರ ಸಿಕ್ಕ ಬಾ
13. ಳ ಚಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮ . . . . . ನು
14. . . . . ಕಂದರ್ಪ . . . . . ನ ಮಕ್ಕಳು ದೋವಂಣನು ಚಂಣನು
15. ಯ . . . . . ತಿಪ್ಪರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು . . . . . ಚ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಡಿ ಸೆಟ್ಟಿಗು ನಕ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ . . . . . ಯತಿವರಿಗೆ ಕೊಟ್ಟ ಶಾನನದ ಕ್ರಮವೆಂತೆಂದರೆ
19. . . . . ಅಣ್ಣನ ಒಡವೆ ತಂಮ್ಮಂಗಿ ತಂಮನ ಒಡವೆ ಅಣ್ಣಂ
20. ಗೆ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗಿ ಅಳಿಯನ ಒಡವೆ
21. ಮಾವಂಗಿ ಸೇರ್ದುಕೊಂಡು ಸಪ್ರತಿಬದ್ಧದೆ ಗಂಡನುಳ್ಳಡೆ ವಡ
22. ವೆಯ ಹಳಗೆ ಸುಡುವುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ಸುಡುವುದು ಹಗಲು ಸೂಳೆ ಯಿರುಳು ಸಬ್ಬನೆ ವೊ
24. ಡಲರಿ ವೊಕ್ಕಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತು ನ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಿಳಗು ಬಿಸಾಡಿ
26. ಕೊಡುವುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುವ ಮಾನ್ಯ ಮನೆ . . . . .
28. ಸ ೨ ಚಕ್ಕ ಕಟ್ಟಣಗೆಹವೊ ಗದ್ದೆವೊಳಗೆ
29. . . . . ಮನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರ
30. ಡು ದೆದ್ದಲು ೧೨೦೦ ಚಕ್ಕ ಕಾಟಣಗೆಹ ಪಟ್ಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಗೆಹೆಯಲ ಚಕ್ಕಣನ
32. ಎರಡು ಕಂಡುಗವನು ಜಯ ಆರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯ
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ೨ ಹೊಲೆಯರ ಮ
34. ನೆಗೆ ಪ ೧ ಮತವನು ಆಗಂಬವನು ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಯಿಲ್ಲ

*Transliteration*

1. śrī sosti samasta bhuvanāśrayam śrī-prituvī-va-
2. llabham mahārājādhirājam paramēśvaram parama-bhaṭṭā-
3. rakam Yādava-kulāmbara-dyumanī samyakta chū-
4. ḍāmaṇi Maḷe-rāja rāja Malapurulu gaṇḍa gaṇḍa-
5. bhēruṇḍa Sanivāra-siddhi Giridurga-malla chaladaṇka-
6. Rāma vairibha-kamthirava maṇḍalikara goṇḍa-gaṇ . . .
7. Adiyama-kula . . . sajana Kāṁchi-komḍa Nā-
8. kana pura Magara-rāja-nirmūḷa Chōḷa rāya-pra-
9. tiṣṭāchārya . . . ya samuddharana Kāḍavarā dēsa paṭṭa ni-
10. ssaṇka-pratāpa-chakravarti Hoyisaḷabhujā-baḷa
11. Śrī-Vīraballāḷa dēvanu prituvī rājam geyyuttira-
12. lu . . . . . da Tippūra Kavi-kamdarppara sisya Bā-
13. lacharuḍra dēvara makkaḷu Guṇṇa . . . . . nu
14. . . . . Kamdarpa . . na makkaḷu Bōvaṇṇanu . Chamṇanu
15. ya . . . . . Tippūra paṭṭana svāmigaḷa
16. makkaḷu . . . . . chī seṭṭiya maga Paṇḍi seṭṭigu Naka-
17. ra seṭṭi paṭṭana svāmi chakravartiya maga aṇṭa-
18. ppa . . . . . yativarige koṭṭa śāsanada kramavemṭendare
19. . . . . aṇṇana oḍave taṇṇaṇge taṇṇana oḍave aṇṇaṇ-
20. ge māvana oḍave aḷiyamge aḷiyana oḍave
21. māvaṇge sēṇḍukomḍu sapratibaddhade gaṇḍanuḷḷaḍe vaḍa-
22. veyā haḷige suḍuvudu tottappaḍe eḷedu bi-
23. suḍuvudu haḷalu sūḷe yiruḷu sajjane vo-
24. ḍalali vokkalā raṇakke daṇḍav illa mattu sa-
25. ttudu haṇa tumbiḍudu kiḷagu bisāḍi-
26. koḍuvudu hādarake daṇḍavilla ā paṭṭana
27. svāmigaḷige saluva mānya mane . . . . .
28. sa 2 Chikkakāṭaṇagere vo gaḍḍe voḷage
29. . . . . manege baṇḍu paṭṭaṇasvāmigaḷige cra-
30. ḍu beddala 1200 Chikkakāṭaṇagere paṭṭana
31. svāmigaḷige Hiriya kāṭaṇagereyali Chikkaṇana
32. eraḍu kaṇḍugavanu jaya ārchanege biṭṭanu Hariya
33. manege pratibhāgena manege pa 2 holeyara ma-
34. nege pa 1 matavanu āraṇḇavanu māḍadavarige mane
35. vaṇa yillā

*Note*

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkoḍe, ḍavaṇe, ḍavanakōlu and moon in the top row and a tiger and an anthropoid Gaṇḍabhērūṇḍa in the second row. The Gaṇḍabhērūṇḍa has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gaṇḍabhērūṇḍa is commonly represented on the inscriptions of the 13th century A.D. found in parts of Maḷavalli and Maddur Taluks.

The record introduces us to Viraballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the paṭṭaṇasvāmi, Nakaraseṭṭi and other leaders of the place.

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (*see* next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viraballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

## 21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jina image on the hill.

ಚಕ್ಕರನಿನ ಕೆರೆ ಹೋಬಳಿ, ತಿಪ್ಪೂರಿನಲ್ಲ ಜಿನಗುಡ್ಡದ ಮೇಲೆ ಹೊಂಡದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನಬಿಂಬದ ವಿಗ್ರಹದ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಪುಥಯ ಧಾಪಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದರ್ಪದೇವರ ಮದವಳಿಗೆ
2. ಸೊನ್ನಾದೇವಿಯರ ಮಗ ಕಾಣೂರ್ಗಣ ಅಳಕನುಮಪ್ಪ
3. ದಾಳಚಂದ್ರ ದೇವರುಂ ತಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಮಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

### Transliteration

1. svasti vubhaya-bhāṣhā-kavi-chakravarti Kaṇḍarpa dēvara madavalige
2. Somnā dēviyara maga Kāṇūrggaṇa ṭiḷakanum appa
3. Bāla Chandra dēvaruṃ tamma gurugaḷige parōkshavāgi māḍida
4. pratishṭe.

### Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggaṇa (group), emperor among poets of either languages and son of Sonnādēvi, wife of Kandarpa dēva.

## Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D. 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāshākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva's father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1204 A. D. the present record also may belong to the same period.

## 22

At Settihalli, Chikkarasinakere hobli, on a stone in Manchegauḍa's land to the south of the village.

Size 2'1" × 2'1"

ಚಕ್ಕರನಿನಕೆರೆ ಹೋಬಳಿ ಶೆಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಮಂಡೇ ಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ ೨'೧" × ೨'೧"

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಅನೇವಯ್ಯನ
2. ಮಗಂ ಅರಿಯಮ್ಮ ಸೆಟ್ಟ
3. ಐತ್ತುವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದವರು ಕವಿರೆ
5. ಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಹ

*Transliteration*

1. svasti śrī Asevayyana
2. magam Ariyamma setṭi
3. bittuvaṭṭamaṁ koṭṭam i-
4. da koḍadavaru kavile-
5. ya koṇḍa pāpake hōha

*Translation*

Be it well. Ariyamma Setṭi, son of the illustrious Asavayya, granted the *bittuvaṭṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

*Note*

This short inscription of which only the first three lines have been defectively read and published as Ml. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setṭi son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kaḍlavāgilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಇರುವ ವೀರಗಲ್ಲು.  
ಪ್ರಮಾಣ ೫' ೪" × ೩'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಭುವನ ಮಲ್ಲ ತಳಿಕಾಡು ಗೊಂಡ ಭುಜ
2. ಬಳಿ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀವೀರಬರಾಳು ದೇ
3. ವರ ಪ್ರತಿವೀರಾಚ್ಯುತಗೈಯ್ಯತ್ತಮಿರೆ || ಸಕವರಿಪ ೧೧೧೪ ಕನೆಯ ಪರಿಧಾವಿಸಂವತ್ಸರ ಚಯತ್ರಮಾಸ
4. ದಲು ಸೋಸಲಿಯಪ ಮೂಗರ ನಾಡಾಳುಪ ಚಟಯ ನಾಯಕನ ಮಗ ಬಡಗುಡುನಡ ಕಡಲವಾಗಿ
5. ಲ ಪೆರುಮಾಳು ನಾಯಕನು ಪೊಲಗರ . . . ಕಾಳಗದಲು ಕ . . . ರಾ ಮು . . .
6. ರಳವಿನಲು ಮಿಜುದು . ಮಿಗ ಚ ವೀರಸ್ವರ್ಗಸ್ತನಾದ . . . ಕೊಡಂಗೈಯುಧಮಾಳ .  
ನಾ . . . . .
7. ಯಕನು . . . . . ಗಾದ . . . . . ನಾರಣ ನಾಯಕ . . .
8. . . . . ಇ ಕಲ್ಲ ರೂಪಾರವನು . . . . .  
ಯುಮಾತಂ . . . . .

*Transliteration*

1. svasti śrī Tribhuvana-malla Talekāḍu-gomḍa bhujā-
2. baḷa Vīra-gaṅga Viṣṇuvardhana śrī Vīra-Ballāḷu dē-
3. vara pritivīrājyaṃ geyyuttam ire ᳚ śaka varisha 1114 kaneya Paridhāvi  
sāmvachchhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nāḍāḷuva Chaṭaya nāyakana maga Baḍaguḍu nāḍa  
Kaḍalavāgi-
5. la Perunāḷu nāyakanu Polagara . . . . kālagaḍalu ka . . . rā mu  
. . . . .
6. raḷivinalu miḡidu miḡucha vīra-svarggastan āda . . . . .  
koḍaṃgeyu dhamāḷa . nā . . . . .
7. yakanu . . . . . gāda . . . . . Nāraṇanāyaka . . . . .
8. . . . . i kalla rūhāraṇanu . . . . . yumātam . . . . .  
. . . . .

*Note*

This vīragal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysala king Vīraballāḷa dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakāḍu and bhujabaḷa Vīraganga-Viṣṇuvardhana. The vīragal is set up in memory of Perumāḷu Nāyaka of Kaḍalavāḡilu in Baḍagundu nāḍu, son of Chaṭaya nāyaka who was the ruler of Mūgara nāḍ (Mūgūr nāḍ), for having fought in the battle with Polegas and rescued (the cattle) during the destruction of the village. A koḍange or grant was also made for him. The name of the sculptor who carved the vīragal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the śaka year 1114. This date corresponds to March-April 1192 A.D.

24

At Kaḍlavāḡilu Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 3' × 2'6"

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ದೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.  
ಪ್ರಮಾಣ ೩'×೨'೬"

1. . . . .
2. . . . . ಕೋಟ ಬಿದ್ದ . . . . .
3. . . . . ಕರ ಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಸು ೧ ಲು ಕಡಿಲವಾಗಿಲ ದಾ
4. ಯೋಜನ ಮಗ ದಾಯೋಜನು ಹುಯಿಸಿದ ವಿರಗಲ್ಲು
5. ಸೇನದೋವ ಕಾಮಂಜನ ಬರಹ

*Transliteration*

1. . . . .
2. . . . . kōja bidda . . . . .
3. . . . . Kara samvatsarada Bhādrapada su 1 lu Kaḍilavāgila Dā-
4. yōjana maga Dāyōjanu huyisida vīragallu
5. sēnabōva Kāmaṇṇana baraha

*Note*

This is another vīragal record found in the same village Kaḍlavāgila. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kaḍlavāgila. The record was written by Kāmaṇṇa, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kaḍilavāgila mentioned in the record is the same as Kaḍlavāgila where the record is found.

**25**

At Kaḍlavāgila, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ, ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳಿ ವೀರಗಂ
2. ಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರಿತ್ವಿರಾಜ್ಯಂ ಗೆಯ್ಯಮಿರೆ
3. ಸಕವರಿಷ ೧೧೧೪ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಮಾಸದಲು ಸೊಸಲಿ ನಾಡಾಳುವ ಮ
4. ಗರ ಚಿಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಿಲವಾಗಿಲ ಭೂಮಿಕಾಣಿ ಕಾಮೆಯ
5. ನಾಯಕನು ಸೊಲಗಾದಗಂಡ ಸಿತಗಾರಗಂಡ . . . . . ಮನು ಕಾಮೆಯ ನಾಯಕ
6. ನು ಕಡಿಲವಾಗಿಲ ಹರಹಿನಲು ತುಟುವ ಮಗುಚಿ ವೀರಸ್ವರ್ಗಸ್ತನಾದನು || ಇ ಕಲ್ಲ ಹೊಯ್ದದ ಕಾಮೆ
7. ಯ ನಾಯಕನ ಸುಪುತ್ರ ಕುಳದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
8. ನು || ಇ ಕಲ್ಲಂ ರೂಹಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಿಕಾಚಾರಿ ಶ್ರೀ

*Transliteration*

1. svasti śrī tribhuvana-malla Talakāḍugomḍa bhujabaḷa-vīra-gaṁ-
2. ga Viṣṇuvardhana śrī Vira-Ballāḷu dēvaru pritvi rājyaṁ geytam ire
3. saka-varisha 1114 Paridhāvi samvachchharada Bhādrapada māsadalu  
Sosali nāḍāḷuva Ma-
4. gara Chikeya-nākana magam Baḍagumpdu nāḍa Kaḍilavāgila bhūmikāra  
Kāmeya.

5. nāyakanu tolagāda-gaṇḍa sitagāra gaṇḍa . . . . .manu Kāmeya  
nāyaka-
6. nu Kaḍilavāgila harahinalu turuva maguchi vīrasvargastan ādanu i kalla  
hoysida Kāme-
7. ya nāyakana suputra kuḷadīpakanu Talagāḷu gaṇḍa ballaham . . rāti  
nāyaka-
8. nu<sup>1</sup> i kallam rūhāraṇu māḍidanu Puradāchāriya maga Maṇḍali-  
kāchāri śrī

### Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabala Viraganga Viṣṇuvarddhana śrī Vīraballāla dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍlavāgilu in a Baḍagundu nāḍu, son of Chikeya nāyaka of Magara (Mūgūr?) ruler of sosalināḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kaḍilavāgilu battle field, attained the heaven. Kāmeya nāyaka's son Talagāḷu gaṇḍa, an ornament of his race, got this stone set up. Puradāchāri's son Maṇḍalikāchāri carved this stone.

### Note

This is one other vīragal set up near the Siddhēśvara temple at the same place Kaḍlavāgilu. The record belongs to the reign of the Hoysala king Vīraballāla dēva and mentions the death of Kāmeya nāyaka of Kaḍilavāgilu during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagāḷu gaṇḍa got the stone set up in memory of his father.

Saka 1114 Paridhāvi sam. of the record corresponds to A.D. 1192. Except the month Bhādrapada, further details of the date are not given.

### 26

At Manchanahalli, Malavalli hobli, on a stone standing to the south of Dodḍa-Mādegauḍa's back-yard.

Size: 3'6"×2'6"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ ಮಂಡನಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡ ಮಾದೇಗೌಡನ ಹಿತ್ತಲಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲನಲ್ಲ.

ಪ್ರಮಾಣ: ೩'೬"×೨'೬"

1. ಶ್ರೀ ಗಣಾದಿ
2. ಪತಯೇ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂ

4. ಗಯೆಂ ನಮಃ ಶ್ರೀನಾ
5. ರಸಿಂಹ ಸಾಮಿಯ
6. ವರ ಪದವೆ ಗತಿಃ
7. ಶುಭಮಸ್ತು
8. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾದ್ಭುತಯ ಶಾಲಿವಾಹನ ಶ
9. ಕ ವರುಷ ೧೫೯೪ ಸಂ . . . . .
10. ದು ಬಹ ಪರಿಧಾವಿ ಸಂವತ್ಸರ . . . . .
11. . . ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ . .
12. ಮೈಸೂರ ಸಂಸ್ಥಾನದ . . . . .
13. . . . .
14. ನರಸರಾಜವಡೆಯರವ . . . . .
15. ತೊರೆಯಂಜೆಯನವರ ಕುಮಾರ . . . . .
16. ಧಾರವೀರಾಜ್ಯಂಗೇಯುತಿಹ . . . . .
17. ವಳಿಯ ನಾ . . . . .
18. ವಿಯವರ ಸಂನಿಧಿಯಲ್ಲ . . . . .
19. ಭೋಜನ ಮಾಡುವ ಬ್ರಾಹ್ಮಣ . . . . .
20. ಕಡೆಯ ನುಗ . . . . .
21. ಚನಹಳಯ ಗ್ರಾಮ ೧ ಅನ . . . . .
22. ಕನ್ನಾಟಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿ . . . . .
23. ತು ನೀಮೆಯ ವಿವರ . . . . .
24. ಮಂಚದ ಗಾಳ . ಸಂ . . . . .
25. ಅಲ್ಲಂದಂ ತೆಂಕಲು ಮೊ . . . . .
26. ಯಂತೀ ಚತುನೀಮೆಯೊಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ . . . . .
27. . . . .

### Transliteration

1. śrī Gaṇādhī-
2. patayē namaḥ
3. śrī Nampjunḍa liṃ-
4. gayeṃ namaḥ śrī Nā-
5. rasimha sāmīya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhūdaya Śālivāhana śa-
9. ka varuṣa 1594 saṃ . . . . .
10. du baha Paridhāvi saṃvatsara . . . . .
11. . . śrīmad-rājādhirāja rāja-parameśvara . .
12. Maisūra saṃsthānada . . . . .
13. . . . .

14. Narasarāja vaḍeyarava . . . . .
15. Toreyaṁṇaiyanavara kumāra . . . . .
16. thuvī-rājyam geyutiha . . . . .
17. vaḷiya nā . . . . .
18. miyavara saṁnidhiyallu . . . . .
19. bhōjana māḍuva brāhmaṇa . . . . .
20. kaḍeya maga . . . . .
21. Chanahaḷiya grāma l ā sa . . . . .
22. kannāṭi śilā-pratiśṭheyamnnū māḍi . . . . .
23. tu simeya vivara . . . . .
24. maṁchada gāḷa . sam . . . . .
25. allimḍam temkalu mo . . . . .
26. yimti chatuśimeyolaḡa nidhi nikshēpa . . . . .
27. . . . .

### Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manahanahalli for feeding Brahmans in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as ś. 1594 it must be a record belonging to the reign of Doḍḍa Dēva Rāja Voḍeyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paridhāvi. This year corresponds to 1672 A.D.

### 27

In the ruined site of the becharak village Bommana halli, Maḷavalli hobli, on a stone standing near the banian tree.

Size 3'6" × 2'10"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ, ಧನಗೂರು ಗ್ರಾಮದ ದಾಖರೆ ದೊಮ್ಮನಹಳ್ಳಿ ದೊಡ್ಡಿಯ ಪಾಳು ನಿವೇಶನದಲ್ಲಿ ಅಲದ ಮರದ ಹತ್ತಿರ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'೬"×೨'೧೦"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಧ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ೧೪೬೩ ನಂದು ವರ್ತಮಾನವಾದ ಪ್ಲವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಬುಧವಾರದಲು  
ಶ್ರೀಮನ್ಮಹಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಚ್ಯುತ ರಾಯ ಮಹಾ

6. ರಾಯ . ಸುಖದಿಂ ವಿಧ್ಯಾನಗರಿಯಲು ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೈಲುತ್ತರಲು ಶ್ರೀಮತು ಆ
7. ಲುಗೋಡ ರಾಜ್ಯಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾನಾಮದ್ರಪಾಳನ ಗಜನಿಂಕ [ಕುಮಾ]
8. ರ ವಿರಪ್ಪವಡೆಯರ ಕುಮಾರನು ಅಚ್ಚುತರಾಯ ವಿರಣ ವಡೆಯರು . . .
9. . . . . ಸಾಧಿಪನವರ ಮಗ ಚಿಕ ಸಾಧಿಪನವರಿಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ
10. ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರು ಉಂಬಳಿಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ನೀಮೆಗೆ ಸಲುವ ದನುಗೂರ ಸ್ತಳದೊಳಗಣ ಬೊಮ್ಮನಹಳ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಚತುಸ್ಸೀಮೆಯೊಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
14. ಮಿ ನಿಧ್ಯ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪದೊಳಗೆ ತೇಜ ಸ್ವಾಮ್ಯ ಸಹ . . . . .
15. . . . . ನೀಲು ನಿಂಮ ಪುತ್ರ ಪೌತ್ರ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ
16. ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊ
17. ಟ ಗ್ರಾಮಗೊಡಗೆಯ ಶಿರಾಶಾಸನ || ದಾನಪಾಲನೆಯೊರ್ಮುಧೈ ದಾನಾ
18. ಧೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧ
21. ರಾ ಪಪ್ಪಿರ್ವರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಪಾಯತೇಕ್ರಮಿಃ || ಶ್ರೀ

### Transliteration

1. śrī Gaṇādhīpatayē namaḥ śrī
2. namaḥ-tuṃga śiraś-chuṃbi chandra-chāmara-chāravē trailōkya  
nagarāram-
3. bha mūla-stambhāya Sambhavē || svasti śrī Jayābhyudaya Śālivāhana  
śaka va-
4. rusha 1463 saṃdu varttamānav-āda Plavasampvatsarada Phālguna su 1  
Budhavāradalu śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta  
rāya mahā
6. rāya . sukhadim Vidyānagariyalu prithvi rājyaṃ gaiūttiralu  
śrīmatu Ā-
7. lugōḍa rājyādhīpati śrīman Mahāsēnāsamudrapālana Gaja simha . . .
8. ra Virappa vaḍeyara kumārann Achchutarāya Vīraṇa vaḍeyaru . . .
9. . . . . Sādhipanavara maga Chika Sādhipanavarige  
umbaliyāgi koṭa
10. śilā śāsanada kramav emtemdare namage rāyaru umbaliyāgi
11. pālīsida Talakāda simege saluva Danugūra taladolagaṇa Bommana haḷi-
12. ya grāmavanu nimage sarvvaṃmānyavāgi pālīsīdevāgi ā grāmaka
13. saluva chatuḥ-sūney-olagāda nidhi nikshēpa jala-pāshāṇa akshīṇi āgā-
14. mi siddha sādhyav-emba aṣṭa-bhōga-tēja svāmya saha . . . . .
15. . . . . nīu nīmīna putra-pautra-parampareyāgi ā-chandrārka-

16. sthāyiyāgi sukhadiṃ anubhavisikoṃḍu bahiriyemḍu ko-
17. ṭa grāma-goḍageya śilā-śāsanaḥ dāna pālanayōr-madhye dānā-
18. chhīrēyōnupālanam dānāt svargam avāpnōti pālanād achchutam padam
19. sva-dattā dviguṇam puṇyam paradattānupālanam paradattāpahārēṇa
20. sva-dattam nishphalam bhavēt' svadattam paradattam vā yōharēti  
vasumḍha-
21. rā shashṭir varsha sahasrāṇi viśṭāyām jāyatē krimiḥ || śrī

### Translation

Obeisance to Gaṇādhipati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the city of the three worlds :

Be it well. 1463 years of the victorious Śalivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguna :

While the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra-pratāpa śrī Vīra Achchutarāya mahārāya was ruling the kingdom of earth with happiness in Vidyānagari :

The illustrious ruler of Ālugōd kingdom, protector of ocean, viz, the huge army Achchutarāya-Vīraṇa Vaḍeya, son of Virappa Vaḍeya (himself) son of Gajasimha, granted as an umbāḷi to Chika Sādhīpa, son of Sādhīpa, thus :

"As we have granted to you as a sarvamānya the village Bommanahallī in Danugūra staḷa belonging to Talakāḍa sīme which had been granted to us as an umbāḷi by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure." Thus is the śilāśāsana of the grant of the village.

Usual imprecatory verses :

### Note

This record like the one at Halasahallī, (See No. 33) belongs to the reign of Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of Bommanahallī in Dhanugūr Sthala in the Talakāḍu sīme, with all the usual rights as a tax free grāmagodage to Chikka Sādhīpa son of Sādhīpa, made by Achchutarāya Vīraṇa Vaḍeya, son of Virappa Vaḍeya. Achchutarāya Vīraṇa Vaḍeya who was the chief of Ālgoḍ and the Talakāḍu sīme had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

At Chandalahalli, Malavalli hobli, on a stone lying in front of the Basavēśvara temple.

Size: 5'×2'6"

ಅದೇ ಮಳವಳ್ಳಿ ಕೋಟಳ ಚಂದಹಳ್ಳಿಯಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೫'×೨'೬"

(ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿದೆ.)

ಮುಂಭಾಗ—

1. . . . . ಪಂಚಮಿ ಆದಿವಾರದಂ . . . . .
2. . . . . ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ದಾ . . . . .
3. . . . . ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಚಿಯ ಗುಂಮಂಣನ . . . . .
4. . . . . ರಾಜರಾಜಪುರದ ಏಳುಪುರ ಪಂಚಮತ ನಖರ . . . . .
5. . . . . ಯೊತ್ತ ಸಮೆಯ ಎಡೆಯ ಸಮೆಯವುಂ ತಳಕಾಡ . . . . .
6. . . . . ಯಸ್ತಾಪತಿ ಮರಿಯಂಣನವರ ಮಕ್ಕಳು ನಾಗಪಂದ . . . . .
7. . . . . ಣ್ಣನವರ ಮಗ ಲಂಕಪ್ಪನುಂ ಆ ಚಂದಹಳ್ಳಿ ಮಾಡಂ . . . . .
8. . . . . ಯ ಗೌಂಡ ಮಂಟೇಗೌಂಡನ ಮಗ ಚಾಕಗೌಂಡ ಮಾರಗೌಂಡನ . . . . .
9. . . . . ಂಡ ಯಿವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗೌಂಡಗಳುಂ ಚಂದಹ . . . . .
10. . . . . ಯಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾಮಿಗಳು . . . . .
11. . . . . ಯ ನಾಯ್ಕನ ಮಗ ತಮ್ಮಿಣ್ಣಿ ಮಾಡಿಸೆಟ್ಟಿಯರ ಮಗ ಮಾಧವದಾ . . . . .
12. . . . . ಚಂಡಿ ಸೆಟ್ಟಿಯರ ಮಗ ಅಲ್ಲಸೆಟ್ಟಿಯರು ಬೋಕಿಸೆಟ್ಟಿಯರ ಮಗ ಹತಿಸೆಟ್ಟಿ . . . . .
13. ಯಂತೀ ನಾಲ್ವರಗೆಯುಂ ಪೊಡಂಬಟ್ಟು ಯಿ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟು ನಿ . . . . .
14. ಲಾಶಾನನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಯೀ ಶಾಸನ ಬರದ ದಿನಂ ಮೊದಲಾಗಿ ಪೊಂದು . . . . .
15. ವರುಷ ಆನಿಮಣ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ಬಿಡಿನಲು ಮುಟ್ಟಿ . . . . .
16. ಅಪೂರ್ವಾಯವನು ಬಂದಡೆ ಮುಂದಾನು ಅಲ್ಲಿಂದಂ ಮೇಲೆ ಬೀಡಿನಲು ಹೋದ . . . . .
17. ಗಳಗೆ ತೆತ್ತು ಮನ . . . ಎನತು . . . ಆ ಧರ್ಮಾರ್ಥ . . . ವರು . . . ದಿಂದ ಮೇ . . . . .
18. ಮನೆಗೆ ಎರಡು ಹಣಮಂ ತ್ತೆಪ್ಪುತಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ನಾಲ್ಕುಮಂ ಮಾನ್ಯ . . . . .

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸವೆದು ಹೋಗಿದೆ.)

*Transliteration*

(The top portion is broken)

Front—

1. . . . . pañchami Ādivāradam . . . . .
2. . . . . śrīmanumahāpradhānam dā . . . . .
3. . . . . yara adhikāri Kālāñchiya Gummaṇṇana . . . . .
4. . . . . Rāja-Rājapurada Elupurada pañchamaṭṭha nakhara . . . . .
5. . . . . yotta sameya eḍeya sameyavum Talakāḍa . . . . .
6. . . . . yastāpati Mariyaṇṇanavara makkaḷu Nāgapam da . . . . .

7. . . mṇṇanavara maga Lamkappanum ā Chamdahaḷli Mācham . .
8. . . ya gaumḍa Mamchēgaumḍana maga Chākagaumḍa Māragaumḍana.
9. . . mḍa yivar olaḡāda samasta praje gaumḍagaḷum Chamdaha . .
10. . . yip mūḍalu paṭṭanava māḍuvamṭāgi ā Paṭṭana-svāmigaḷu . .
11. . . ya nāykana maga Tammi seṭṭi Mādi seṭṭiyara maga Mādhava Dā . .
12. . . Chamḍi Seṭṭiyara maga Alla Seṭṭiyaru Bōki Seṭṭiyara maga Hati  
Seṭṭi . . . .
13. yimṭi nālvarageyup vodambattu yi paṭṭanava māḍuvamṭāgi koṭṭa si-
14. lā śāsanaḍa kramav emṭemḍade yī śāsana barada diṇam modal āgi voṇḍu
15. varusha āṇimaṇa mānyav eradaneya varusha pariyaṇṭara biḍinalu muṭṭi
16. apūrbāyayanū baṇḍade muṇḍānu allimḍam mēle biḍinalu hōḍa .
17. gaḷage teṭṭu mana . . . enaṭu . . . . ā dharmma . . . . varu  
. . . . diṇḍa mē .
18. manege eraḍu haṇamaṇ tterutta baharu ā paṭṭana svāmigaḷa nālkuṇam  
mānya .

(The back side of the stone has been completely effaced)

#### Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇa, the seven puras, five maṭhas, merchants and all the prajegaḍḡaḷ (several named) of Talakāḍu *alias* Rājarājapura, gave a śāsana embodying certain concessions to four paṭṭanasvāmis—Tammi seṭṭi, Mādhava . . . Alla seṭṭi and Hatiseṭṭi—for founding a new town to the east of Chandahaḷli. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two haṇas for every house. The details of the date are lost except for the tithi-panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

#### 29

At Gaudagere, Gaudagere hobli, on a stone in the field to the east of the village.

Size: 8'x2'

ಗೌಡಗರೆ ಕೋಟಿ ಗೌಡಗರೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'x೨'

1. ಶ್ರೀ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾಸ್ತ್ರಯಂ ಶ್ರೀ . . . ದ್ವೀ
2. ವಲ್ಲಭಂ ಪುರವರಾಧೀಶ್ವರ ಮೈಸರ ದ್ವೀ
3. ರಾವತಿ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4. ಕುರಾಂಬರ್ ದ್ವಿಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ  
5. ಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪ  
6. ರೊಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ  
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲ  
8. ದಂಕರಾಮ ವೈರಿಳ ಕಂಠೀರವಂ ಯಿಂಮ ಮ  
9. ಗರ ನಿಮ್ಮುಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ  
10. ಪಾಂಡ್ಯಕುಲ ಸಮುದ್ಧರಣ ನಿ  
11. ಸಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ  
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರಸರು ಶ್ರೀ ಕಾಳರೇ  
13. ಪ್ಪರ . ಪೇಕದ ಗವುಡಗೇಹಿಯಲು ಪ  
14. ಟ್ಟಣ ಸಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯ  
15. ತಮ ತಿವಡಿಸೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿ ಬೂ  
16. ತಿಸೆಟ್ಟಿ ಸಿವರಾತ್ರಿಯ ಕಂಗಾಟ ಸೆಟ್ಟಿ ವರಾ  
17. ಮ ತಮ ಮನಣತಮ್ಮ ವೊಳಗಾದ  
18. ಪಟ್ಟಣ ಸಾಮಿಗಳಿಗೆ ಗೊಟ್ಟಿ ದೇವಮಾನ್ಯ ಸಕವ  
19. ರಿಸ ೧೧೭೫ನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾ  
20. ಲ್ಗುಣ ಸು ೫ ಬುಧವಾರದಲ್ಲು ಪಟ್ಟಣ ಪಾಮಿ  
21. ಗಳ ಕುಂಬಗೆಹಿಯಲು ಸಲ  
22. ಗೆ ಎರಡು ದೇವಗೆಹಿಯಲು ಸಲಗೆ ಎರ  
23. ಡು ಅಂತು ಸ ೪|| ಊರಿಂದ ಬಡಗಲು ಬೆ  
24. ದ್ದಲು ಎರಡು ಸ ೮ || ಎಂಟು ಮಾಮ  
25. ಕನ್ಯವ ಕಳದು ಮನೆಗೆ ಎಳೆಹು ಪಣವೆರಡ ಗೊಟ್ಟು  
26. ಗವಡಗೆಹೆ ವುಳಿಯ . . . ಸೆಟ್ಟಿಗೆ . . .  
27. ಣ . . . ತಮ್ಮ . . .  
28. . . . . ಯಂಬುದಿ . . .  
29. . . . . ಫದು ಶ್ರೀ ಶ್ರೀ  
30. ಲ ಮ

### Transliteration

1. śrī svastī samasta bhuvanāśrayam śrī [pri]thvī-
2. vallabham puravarādhīśvara maisara Dvā-
3. rāvatī puravarādhīśvara Yādava
4. kulāmbara dvimaṇi sarvjña chūḍā-
5. maṇi male-rāja-rāja Malapa-
6. roḷu-gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachanḍan ē-
7. kāṅga-vīra Sanivāra-siddhi Giridurggamalla chala-
8. daṅka-rāma vairibha-kaṁṭhīravam yimama-

9. gara nirmuḷa Chōḷa-rājya-pratishṭhā-  
chāryya
10. Pāṇḍya-kula-saṃuddharana ni-
11. saṃka-pratāpa-chakravarti Hoyisaṇa
12. śrī Vīra-Sōmēśvara dēvarasaru śrī Kālālē-
13. shvara . shēkada Gavuḍagereyalu pa-
14. tṭana sāmigaḷu Mayida seṭṭiya
15. tamma Tivāḍi Seṭṭi Kēti-seṭṭi Bū-
16. ti-seṭṭi Sivarātriya Kangāti seṭṭi Varā-
17. ma-tamma Masaṇi-tamma volagāda
18. paṭṭana sāmigaḷige goṭṭa dēva-mānya saka va-
19. risa 1175 ne Paridhāvi saṃvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭana shāmi-
21. gaḷa Kumbagereyalu sala-
22. ge eraḍu Dēvagereyalu salage era-
23. ḍu aṃtu sa 4<sup>||</sup> ūṛimda baḍaḷu be-
24. ḍḍalu eraḍu sa 8 o<sup>||</sup> o<sup>||</sup> eṃtu māmā-
25. kaṃnyava kaḷadu manege eḷaṇ paṇav-  
eraḍa goṭṭu
26. Gavāḍagere vūḷiya . . . seṭṭige . . .
27. ṇa . . . tamman . . . . .
28. . . . . yambudhi . . . . .
29. . . . . vudu śrī śrī
30. la ma

### *Translation*

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhēruṇḍa, terrible in battle, single warrior, Śanivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōḷa kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisaṇa śrī Vīra Sōmēśvara dēva granted dēvamānya to the paṭṭana svāmis Tivāḍi seṭṭi younger brother of Mayida seṭṭi, Kēti seṭṭi, Būti seṭṭi, Sivarātri Kangāti seṭṭi, Varāma-tamma, Masaṇi-tamma and others on Wednesday the 5th of the bright half of Phālguaṇa in the cyclic year Paridhāvi corresponding to the Śaka year 1175, two salages of land below the tank Kumbagere and two salages below the tank Dēvagere: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. . . . (the rest is worn out).

## Note

The record belongs to the reign of the Hoysala king Vira Sōmēśvara and registers a grant made by the king himself to the Paṭṭaṇasvāmis of Gauḍugere. Since the grant is a grant to god (dēvamānya), the Paṭṭaṇa svāmis appear to have received the grant on behalf of the temple probably of Kālālēśvara mentioned in the record. Masapitamma, one of the Paṭṭaṇa svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathpur.

The details of the date given, are ś1175 Paridhāvi sam. Phālguna śu. 5 Budhāvāra. But Paridhāvi falls in the śaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

## 30

At Hullahalli, Gauḍagere hobli, on a stone in Kenchegaṇḍa's field.

Size : 3'6" × 2'

ಅದೇ ಗೌಡಗರೆ ಹೋಬಳಿ, ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆಂಚೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩'೬" × ೨'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಣ್ಣಿಲೇ
2. ಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾ
3. ಡುಗೊಂಡ ಭುಜಬಳ ವಿರಗಂಗೆ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು
5. ಸ್ತಿತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ಸಕ
6. ವರ್ಷ ೧೦೯೩ ಕರ ಸಂವತ್ಸರ ಜೇ
7. ಪ್ಪ ಸುಧ ೧೧ ಸನಿವಾರ ಕೆಳಲೆ ನಾಡ
8. ಅಂತರವಳ್ಳಿ ಮಂಡೆಗವುಂಡರ
9. ಅಲಗಾವುಂಡನ ಮಗಂ ಸಾಲ
10. ಗಾವುಂಡಂ ತುಳುಪರಿವಲ್ಲ ಕಾ
11. ದಿ ಸ್ವರ್ಗಸ್ತ ನಾಡಂ ಸಾಲ್ಗಾ
12. ವುಂಡನ ಮಗಂ ಕೇತಿಗಾ
13. ವುಂಡ ಈ ಕಲ್ಲ . . . . .

(ಮುಂದೆ ಕಲ್ಲುಬಡೆದು ಹೋಗಿ).

## Transliteration

1. svasti śrīman mahāmaṇḍalē-
2. svara tribhuvana-malla Talakā-

3. du-gomḍa bhujabaḷa-vīragamga
4. Hoysaḷa śrī-Nārasimha dēvaru
5. prituvī rājyam geyyalu saka
6. varsha 1093 Kara samvatsara Jē-
7. shṭa sudha 11 Sanivāra Keḷale nāḍa
8. Amtaravaḷli Mamche gavumḍara
9. Ālagāvumḍana magam Sāla-
10. gāvumḍam turu-parivalli kā-
11. di svargastan ādam Sālagā-
12. vumḍana magam Kētigā-
13. vumḍa i kalla . . . . .

(Further portion is broken)

### Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabaḷa Vīragamga Hoysaḷa śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēshṭha in the year Kara, 1093 śaka year :

Sālagāvumḍa, son of Ālagāvumḍa (himself son of) of Manchegavumḍa of Antaravaḷli fought in a cattle raid and attained heaven.

Sālagāvumḍa's son Kētigāvumḍa got this stone [set up.]

### Note

This is a vīragal belonging to the reign of the Hoysaḷa king Narasimha I and records the death, during cattle raid, of Sālagāvumḍa, son of Ālagāvumḍa himself son of Manchegavumḍa. The details of the date, viz., s. 1093 Kara sam. Jēshṭha śu. 11 Sanivāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

### 31

At the same Hullahaḷli village, Gaṇḍagere hobli, on a vīragal standing to the north of the Ānjanēya temple.

ಅದೇ ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

1. ಸೈನ್ಯ ಸಮವರುಸ ೧೩೦೯ ಸ
2. ದವು ಪ್ರಭವ ಸಂಚರದ
3. ಕಾರ್ತಿಕ ೬ ೨ ಸೋದಂದು ಆ
4. ಕಳೆಯಂ ಸೋಮನಾಥ ಗುಡ

5. ನ ಮೊಗ . . . ಒಳಗಕ್ಕೆ
6. ತಂನ ನವರ . . . . .
7. ಬದಾಗಿ ಬಹಳ ಚಲಂ ಮಾಡಿ
8. . . . . ಹೊಯಿದ
9. ವ ವರಿಸದ ಗುಡ . . .
10. ಗೆಯ್ದ ವಿರಗಲ . ಯ
11. ಳವರು ನಾಯಿ . . . . .

### Transliteration

1. svasti sakha varusa 1309 sa-
2. mdavu Prabhava samchcharada
3. Kārttika ba 2 Sō damdu ā
4. haliyam Sōmanātha gavūda-
5. na moga . . . olagaligge
6. tamnavara . . . . .
7. badāgi bahaḷa chalam mādi
- 8 . . . . . hoyida
9. va varisada guḍa . . .
10. geyda vīragala . ya
11. ḷidavaru nāyi . . . . .

### Note

Only the first two lines which contain some details about the date have been published as Malavalli 53 in E. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a vīragal set up in memory of Sōmanātha gavūda's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date, viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

### 32

At Naḍagalpura, same Gaudagere hobli, on a stone standing to the south of Basavēśvara temple.

Size: 3'6"×2'6"

ಅದೇ ಗೌಡಗೇರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೩'೬"×೨'೬"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂವತ್ಸರ
2. ದ ವೈಸಾಖ ಬ ೧ ದ್ವಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಪರ ಏಳು
4. ಪುರ ಪಂಚಮುಟದ ಸ್ತಾನಾಪತಿ ಪದ್ಮ
5. ದೇವಂಣ ಗಂಗಂಣನವರು ದಕ್ಷಿಣ ಸೋಮೇಸ್ವ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಹಳಿಯ ಗ್ರಾಮ
7. ಯಿದಕ . . . . ದ ತಿಪ್ಪಯ್ಯ ಕೊಟ ಸಾಸ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . ಪುರದ . ಮೊದ
9. ಲಿರುವ . . . . .
10. . . . ಯೊಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. . . . ದೇವರ ದೇವದಾನದ . . . . .
12. . . . . ಬೀರೆಯ ಗಾಂಡನ ಕೊಡಗಿ
13. . . . . ಯಿಪ್ಪನುಳವ ಆ ಹರದ ನಾಯ್ಕ
14. ನ ಹಳಿಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಮಾಡಿಕೊಂಡು ಎಂದೆಂದಿಗಂ ಧಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಜು ನಿದಾಯ ಗ ೩೩ ಯಿ
17. ಧಪುಂದಂ ಮೇಲೆ ಆರ್ ಅಳುಹು ಅಂನ್ಯಾ
18. ಯ ದೋರಸಮುದ್ರದಲ್ಲ ಹುಟ್ಟಿದ . . . . .
19. ಯ ತಳಕಾಡಲ್ಲ ಹುಟ್ಟಿದ ಅಕ್ಷಯ . . . . .
20. . . . . ನಾಡ . . . . .
21. ತಪ್ಪು ತಪ್ಪಡಿ ದಂಡ ಪುಂಡಿಗೆ ಬರದು ಆವೂ
22. ರ . . . . . ಲ್ಲ ನೆಟುಕೊಂಡು
23. . . . . ಸಾ . ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರುವಿಲ್ಲದಿದ್ದೊಡೆ ಅವ
26. ರತ ಸೊಂಪು ಸಂಮಂದಕೆ ಸಲುವುದು ಕೆ
27. ಷೆ ನಿನವಾರೆಯಕೆ ಸಲುವುದು . . . . .
28. . . . . ಬಿನಹ ಮುಂ . . . . .
29. . . . . ಯಿ ಸಾಸನವ . . . . . ತ
30. . . . .

### ಹಿಂಭಾಗ--

31. ತಪ್ಪಿದರೆ ಗಂಗೆಯ ತಡಿಯಲಿ
32. ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋ
33. ಹರು . . . . . ಯ ಅನೆ ತಡಿಯ ಬಡಗಳು
34. . ಬೈದವಿ . . . . . ಯ ಒಳಗೆ ಆಯ . ಲ .
35. . ಮೂಡಣ ಕಲ್ಲರೆಯ ಆ . . . . . ದ . . . . .
36. ಂ ಮೂಡಲು ಮೊಟ ಇಗಲು ಹೇರೊಬೆ . . . . .
37. ಗಿ ಬಿಳಿಯ ಗೊಂ . . . . . ಯ ಹಳ ಅದಕೆ

38. ತೆಂಕಲು ನುಂಕದ . . . . . ಅದ  
 39. ಹಿಂ ಪಡುವಲು . . . . .  
 40. . . . ಗದ್ದೆ . . . ರ ಕೇತಯ . ಪ  
 41. ರದ ತಂಮ ಬಲಯ . . . . .  
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಎನೂ ಕಾಣುವುದಿಲ್ಲ)  
 51. . . . . ಯಂತಿವರುಫೆಯಾನು ಮತದಿಂ  
 52. ಬರದ ಸೇನದೊವ . . . . .

### Transliteration

#### Front—

1. Śrī Pramādi Samvatsara
2. da Vaisākha ba 1 Bri śrīmatu
3. Talakāḍa Rāja-rājapura Eḷu
4. Pura Paipcha-maṭada stānāpati Padma-
5. Dēvaṃṇa Gaṃgaṃṇanavaru dakshiṇa Sōmēsva-
6. ra dēvara dēva-dānada Korāṭi haḷiya grāma
7. yidaka . . . da Tippayya Koṭa Sāsa-
8. nada Kramav emtemdare . . Purada . . moda-
9. liruva . . . . .
10. . . . . yolage koḍage dakshiṇa
11. . . . . dēvara dēva-dānada . . . . .
12. . . . . Bīreya gaumḍana koḍagi
13. . . . . yisṭan uliva ā Hārada nāyka-
14. na haḷiyal ulā gadde bedalanam āgu
15. māḍikomḍu emdemdigam dhārā-
16. pūrvakavāgi teṇu sidāya ga 33 yi-
17. dharimḍam mēle ār aluhu amnyā-
18. ya Dōrasamudradalli huṭṭida . . . . .
19. ya Talakāḍalli huṭṭida akshaya . . . . .
20. . . . . nāḍa . . . . .
21. tappu tavuḍi damḍa vumḍige baradu ā vū-
22. ra . . . . . lla neṭukomḍu
23. . . . . sā . . . varu
24. amṇan-oḍave tamṇamge tamṇan-o-
25. ḍave amṇamge āruv-illad-irddade ava-
26. rata sommu-samṇamḍake saluvudu ke-
27. re Sivāleyake saluvudu . . . . .
28. . . . . birṇahamum . . . . .
29. . . . . yi sāsana . . . . . ta
30. . . . .

**Back side—**

31. tappidare Gamgeya taḍiyali  
 32. kavileya komda pāpake hō-  
 33. haru . . . ya āne taḍiya baḍagalu  
 34. . bbedavi . . ya olage āya . la . .  
 35. . mūḍaṇa kallareya ā . . da . .  
 36. m mūḍalu moraigalu hērobe . .  
 37. gi bīliya gom . ya haḷa adake . .  
 38. temkalu sumkada . . . ada  
 39. riṃ paḍuvalu . . .  
 40. . galde . . ra Kētaya . pu-  
 41. rada taṃma baliya . . .  
 (Lines 42 to 50 have become completely effaced)  
 51. . . . . yim̐t ivarubheyānu matadim̐  
 52. barada sēnabōva . . . . .

**Note**

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Ganganna, the sthānāpati of the five mathas, of Talakaḍu-Rājarājapura granted the village Haradanāykanahali, (?) a hamlet of Koraṭihali which was a dēvadāna of the god Dakṣiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in-law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the saka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, viz., Pramādi sam. Vaiśākha ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājarājapura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Mārigudi.

Size : 4' x 3'

ಗಾಡಗರೆ ಹೋಬಳಿ ಹಲಸಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : 4' x 3'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೫೯ ಸಂಧ್ಯಾವ
- 3 ತ್ವಮಾನವಾದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೩ ಅದಿವಾರದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
- 4 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಅಚ್ಚುತರಾಯ ಮಹಾರಾಯರು ವಿದ್ಯಾ
- 5 ನಗರಿಯ ನಿಂಹಾಸನದಲ್ಲಿ ಪೃಥ್ವೀರಾಜ್ಯಂಗಿಯುಉತ್ತರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜ್ಯಾ
- 6 ಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾ ಸಮುದ್ರಪಾಳ ಗಜನಿಂಹ ಕೊಮಾರ ವೀರಪ್ಪವಡೆಯರ ಕೊ
- 7 ಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣನಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ಸಾಧಿಪನವರ ಮಗ
- 8 ಚಕ್ರಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 9 ಅಚ್ಚುತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡನೀಮೆಗೆ ಸಲುವ ದನುಗೂರ ಸ್ಥಳದೊ
- 10 ಳಗಣ ಹಲಸನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ವೀಮವಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿ
- 12 ದ್ಧ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯವನು ಸಹ ಹಲಸನಹಳೆಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅಚಂದ್ರಾರ್ಕ್ಯ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟಗ್ರಾಮಗೊಡಿಗೆಯ ಶಿರಾ ಶಾಸನ
- 15 ದಾನಪಾಲನಯೋರ್ಮಘ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ
- 16 ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
- 17 ದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಧವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತಿ
- 18 ವನುಂದರಾಂ ಪಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಪಾಯತೇತ್ರಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ

### Transliteration

- 1 namas-tungga-sīrāś-chumbi chandra-chāmara-chāravē trai-lōkya nagar-
- ārambha mūla-
- 2 stambhāya Sambhavē | svasti śrī jayābhyudaya Śālivāhana śaka varuṣa
- 1459 samdru va-
- 3 rttamānavāda Hēmaḷambi samvatsarada Āshāḍha śu 3 Ādivāradaḷu śrī-
- maṁnn-mahārājā-
- 4 dhirāja-rāja paramēsvara śrī-Vīrapratāpa Śrī Vira Achchuta rāya mahārā-
- yaru Vidyā-
- 5 nagariya simhāsanaḍalli prithvīrājyaṁ geyiūtīralu śrī Ālugōḍa rājyā-
- 6 dhipati śrīman mahāsēnā samudra-pāḷa gajasimha komāra Vīrappa vade-
- yara ko-

- 7 mārānu Achchuta rāya Virāṇa nāyakaru Talakāḍa nāḍa prabhu Sādhīpa-  
navara maga
- 8 Chikka Sādhiyappanavarige koṭṭa grāma koḍigeya śilā-śāsanaḍa krama-  
veṃt eṇḍare
- 9 Achchuta rāyaru umbāliyāgi pālisida Talakāḍa sīmege saluva Danugūra  
sthaḷado-
- 10 laḡaṇa Halasanahaḷi grāmavanu nimage sarvvamānyav-āgi pālisidevāgi  
ā grā-
- 11 makke saluva chatussīme vaḷagāḍa nidhi-nikshēpa-jala-pāshāṇa-ākshīṇi  
āgāmi si-
- 12 dḍha sādhyav eṇba ashta-bhōga-tēja-svāmyavanu saha Halasinahaḷiya  
grāmavanu nimage
- 13 nimma putra paūtra parampareyāgi ā-chamdrārka-sthāyiyāgi sukhadiṇ a-
- 14 nubhavisikomḍu bahiri yemḍu koṭa grāma-goḍageya śilā śāsana
- 15 dāna-pālanayōr madhyē dānāch-chhrēyōnu-pālanam dānāt svargam  
avāpnōti
- 16 pālanād achyutam padam || sva-dattā dviāguṇam puṇyam para-dattā-  
nu-pālanam para-
- 17 dattāpahārēṇa sva-dattam nishphalam bhavēt || sva-dattam para-dattam  
vā yō harēti
- 18 vasumdharaṇ shasṭhi varusha sahasrāṇi viśṭāyām jāyatē krimiḥ || śrī  
śrī

### *Translation*

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājādhirāja, rāja paramēśvara, śrī Virapratāpa śrī vira Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the kingdom of earth :

The ruler of Ālagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Virāṇa nāyaka, son of Virappavaḍeya (himself) the son of Gaja-simha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhīpa the prabhu of Talakāḍa nāḍu thus :

“As we have granted to you as a sarvvamānya the village Halasanahaḷi in Danugūra sthaḷa belonging to Talakāḍa sīme, which had been granted to us by Achchuta Rāya as an umbāli, you may enjoy in succession of your sons and grand-sons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses : dānapālanayōr madhye, etc, svadattā dviguṇam, etc., sva dattam para dattam vā yō harēti, etc.

### Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinahaḷi in Dhanugūr sthala belonging to Talakādu sīme with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa voḍeya, the chief of Ālod. The details of the date, viz., ś 1459 Hēmaḷambi sam. Āshāḍha śu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

### 34

At Sasyālapura, Kūligere hobli, on a stone in Bōlēgauda's land to the east of the village.

Size : 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಸ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋಳೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ : ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಥಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ೪೭೭೩ ವರುಷ ಸಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂದು
7. ಶ್ರೀ ಮನ್ನಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
8. ಮೇಕ್ಷರ ವೀರಪ್ರತಾಪ ಬಿರಿದಂತೆಂಬವ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾಸನೋಚಿತವಾದ | ಮೈಸೂರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರಿಥ್ವೀರಾ
12. ಜ್ಯೋತಿರ್ಗುಪ್ತಿರೂ | ಕಾರ್ಯ ಮಠದ ರ . . . ಗಂ
13. ಗಾಧರ್ಮಿಯನು ದರ್ಮ ಪ್ರಸಂಗದ ಸಮಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಬಿನ್ನಹಂ . . . ದೇವರಾಜ ಭೂಪಾ
15. ರವರು ಕೇಳಿ ಸಂತೋಷದಿಂದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯಂ ಪ್ರತಿಷ್ಠೆಮಾಡಿ ಪಡಿತರ ದೀಪಾ
17. ರಾಧನೆ ಮೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿನ್ನಹಂ ಮಾಡಿ

18. ಕೊಳಲಾಗಿ ಮೈಸೂರ ಸಿಂಹಾಸನಕೆ ಸಲುವ ಮಳವಳ್ಳಿ ಸ್ಥಳ
19. ಕೈ ಸಲುವ ಸನಿಯಾಲ ಪುರದ ಗ್ರಾಮ | ಪರಿ . . . . .
20. ನಾಮ . . . . . ಯ . . . . . ಲಿಸಿ
21. . . . . ಗರೆಯ . . . . . | ಯೇ ಗ್ರಾಮದ ಚ
22. ತುನ್ನೀಮೆಯ ಕ್ರಮ ಬಂಡೂರಿಂದ ಮೂಡಲು ಮೂದಿಹಳ್ಳಿಯಿಂದಂ ತೆಂಕ
23. ಲು ಸಾಹಳಿಯಿಂದಂ ಪಡುವಲು ಗಾಣಗನ ಪುರದಿಂದಂ ಬಡಗಲು ಯಿಂ
24. ತೀ ಚತುನ್ನೀಮೆಯೊಳಗುಳ್ಳ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಕಲ ದವನಾದಾಯ
25. . . . . ಪುಣ ಸಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಹ . . . . .
26. ಸಕಲ . . . . . ತಿಥೆ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ
27. ನು ಪಾಲನಂ ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತು
28. ದಾನ ಪಾಲನೆಯೊರ್ಮುಳ್ಳ ದಾನಾಭ್ರೆಯೊನು ಪಾಲನಂ | ದಾನಾತ್ಮ
29. ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ಸ್ವದತ್ತಾಂ ಪರದ
30. ತ್ತಾಂ ವಾಯೋಹರೇತಿ ವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವ
31. ರಿಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ||
32. . . . .

### Transliteration

1. śubham astu śrī Gaṇādhīpatayē namaḥ | namastu -
2. gā śiraś-chumbi chandira-chāmara chāravē trai-lōkya- na-
3. gar-ārambhā mūla-stambhāya Sambhavē
4. svasti śrī vijeyābhyudaya Śālivāhana śa-
5. ka varuṣa 4773 varuṣa samda varttamānavā-
6. da Paridhāvi samvatsarada Kārttika śu 10 daṇḍu
7. śrīman mahārājādhi-rāja rāja-para-
8. mēśvara vīra-pratāpa birideṁ-embava-
9. ra gaṇḍa dharanī-varāha paśchima Raṅga-
10. dhāni simhāsanaśchitavāda Maisūra
11. Dēvarāja bhūpālar avaru prithvi rā-
12. jyaṁ geṭṭiralū | kārya maṭhada ra . . . da . . . Gaṇ-
13. gādharaiyanu darma-prasaṅgada sameyadalli Dēvarāja
14. mahārājarige bīṇṇaham . . . . Dēvarāja bhūpā .
15. ravaru kēli samtōshadinḍā Maḷavaliya samsthānada Gaṅgā-
16. dharanu | Gaṅgādharēśvara svāmiyaṁ pratishṭhe māḍi paḍitaradīpā-
17. nādhane modalāgi ā Dēvarājanavarige bīṇṇaham māḍi-
18. koḷalāgi Maisūra simhāsanaḥ saluva Maḷavalli sthāla-
19. kke saluva Sasiyāla purada grāma pari . . . . .
20. nāma . . . ya . . . . . lisi
21. . . . . gereya . . . . . | yī grāmada cha-
22. tus-sīmeya krama Bāṇḍūrinḍa mūḍalu Māḍihalliyinḍam temka-

23. lu Sāhaḷiyimdam paḍuvalu Gāṇigana puradimdam baḍagalu yim-
24. ti chatuṣ-simeyolaḡ-ulla sakala suvarṇādāya sakala davasādāya
25. . . . . paṭaṇa sāmiyavara bhaṁḍarakke saha . . .
26. sakala . . . . . tidhe ḷ sva-dattā dviguṇam puṇṇyam para dattā-
27. nu-pālanam para dattāpahārēṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānāchhrēyōnu pālanam ḷ dānāt sva-
29. rgam avāpnōti pālanād achyutam padam ḷ sva-dattam parada-
30. ttām vā yōharēti vasumdharam ḷ shasṭir-va-
31. risha-sahasrāṇi viṣṭāyām jāyatē krimiḥ ḷ
32. . . . .

### Translation

May there be good fortune. Obeisance to Gaṇādhipati. Obeisance to Śambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Sālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharanivarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gaṅgādharaīya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyālapura in Maḷavalli sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādhareśvara svāmi consecrated by Gaṅgādhara of Maḷavalli province.

The boundaries of that village: to the east of Baṇḍūr, to the south of Māḍihalli, to the west of Sāhaḷli and to the north of Gāṇiganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dviguṇam puṇṇyam, etc.

### Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja voḍeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharanivarāha and worthy occupier of the throne of Śrīrangapaṭṭaṇa. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādhareśvarasvāmi consecrated by one Gaṅgādharaīya of Maḷavalli sthala.

The record is dated in the Kali era though wrongly mentioned as Śaka year. The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st October 1672 A. D.

## 35

At Sasyālapura, Kūligere hobli, on a stone in the inam lands of the Basavēśvara temple.

Size : 3' 6" × 1' 6"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಸ್ಯಾಲಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. ಶ್ರೀ ಮತು ಯಶ್ವರ ನಂವ
2. ತ್ವರದ ಚಯಿತ್ರ ಶು ೧ ಲು ದೇವರ
3. ಸ ಗಣದ ಚಿಕ ಸಿದ್ಧಯ ಗಣದ
4. ಸಿವಮಯ್ಯ ಗಣದ ಸಿದ್ಧಯ್ಯ ಗಣ
5. ಯಿ ನಲ್ವರು ವೊಪ್ಪಿ . . . . .
6. ಗೆ ಭಂಡಿವಾಳ ಸೀಮೆ ಹಲಸಿನ ತಾಳ
7. ಹಳ ವೊಳಗಾಗಿ ಕೊಟ್ಟ ಪಟ್ಟಿ
8. ಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಸೀಮೆಗೆ
9. ಗಡೆ ತೋಟ ಮರ ಮಗ್ಗ ವಣ ಕಿಣು
10. ಕುಳ ಸೊನ್ನಾದಾಯ ಸುತ್ತಗುತ್ತಿಗೆ
11. ಯಿ ಯೊಳಗಾಗಿ ಗಣ ವರಹ ತೆತ್ತು
12. ಸುಬದಲು ಯಿಹದು ಚಿಂಚಗ
13. ದ ಹುವಿಯ ಮರಿಯಾದಿಯಲು
14. ಯಿಹರು ಸಾಕ್ಷಿಗಳು ಸನಲ ಒಡೆ
15. ಯರು ಕಂವಿಯು ನಿಂಗಪ್ಪ ಮಂ
16. ಚಲಿಂಗಯ್ಯ ಯಿ ಮರಿಯಾದಿಗ
17. ಮಹಲಿಂಗಯ್ಯನ ಬರಹ

## Transliteration

1. śrīmatu Yiśvara samva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gaūḍa Chikka Siddaya gaūḍa
4. Sivamayya gaūḍa Sidhayya gau .
5. yi nalvaru voppi . . . . .
6. ge Bhaṇḍivāla sīme Halasina tāḷa
7. haḷa volagāgi koṭṭa paṭṭe-
8. ya kramav emtemdare ā sīmege

9. gaḍa tōṭa m̐ara maggavaṇa kiru-
10. kuḷa sonnādāya sutra-guttige
11. yi yolaḡāgi ga 9 varaha tettu
12. sukhadaḷu yihadu chimchaga-
13. da huviya mariyādiyalu
14. yibaru sākshigaḷu Sasala oḍe-
15. yaru Kammiya Ningappa Mam-
16. chilimgappa yi mariyādige
17. Mahalingayyana baraha

*Translation*

On the first of the bright half of the month Chaitra, in the cyclic year Isvara, Dēvarasa gaḍa, Chika Siddayya gaḍa, Sivamayya gaḍa and Siddaya gaḍa,—all the four having agreed—granted Halasina tāla haḷa in the Bhandivāla sīme to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukuḷa, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagada Huvi.

Witnesses : Sasala oḍeya, Kammiya Ningappa, Manchilingayya.

This agreement is written by Mahalingayya.

*Note*

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaḍa, Chikasiddayya gaḍa, Sivannayya gaḍa and Sidhayya gaḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhaṇḍivāla sīme on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sasala oḍeyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligere hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಿಮದ್ಲಿರುವ ಕಲ್ಲನಲ್ಲ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ಶುಭಮಸ್ತು ರಾಜಾದಿರಾಜ ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಚುತರಾಯ ಮಹಾರಾಯ
3. ರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂ ಗೃಹಾಂತರ್ದಲ್ಲ ಆ ರಾಯರ

4. ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ವಾರಣಾಸಿ ವಿರಪಂಣ ಅ
5. ಯನವರು ಶಕವರುಷ ೧೪೫೯ ಸಂದು ವರ್ತ
6. ಮಾನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಆಶಾ
7. ಡ ಸು ೧೨ ಬುಧವಾರದಲು ಮಳವಳಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮಕ್ಕಳು ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮಳವಳ ಸ್ಥಳದ ದೊಪನ
10. ಮುದ್ರದ ಗ್ರಾಮವ ಸುದಕ ಧಾರಾಪೂರ್ವಕ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿರಾಶಾನನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

#### Transliteration

1. śubham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vīra Achuta-rāya mahārāya-
3. ru prithvī-rājyam gaiūtirdalli ā rāyara
4. kāryyake karttar āda Vāraṇāsi Virapaṇṇa a-
5. yan-avarū śaka varuṣa 1459 samdu varta-
6. mānada Hēmaḷambi samvatsarada Āśā-
7. ḍa su 12 Budhavāradalu Maḷavaḷiya Nā-
8. rasimha hebāruvara makkaḷu Nanjayya
9. hebāruvarige Maḷavaḷi stalaḍa Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi koṭṭa śilā śāsana maṅgaḷa ma-
12. hā śrī śrī śrī

#### Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vīra-Achyuta-rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hēmaḷambi being current, on Wednesday the 12th of the bright half of Āśāḍha, the charge'd' affairs of the king, Virapaṇṇa of Vāraṇāsi granted with pouring of water the village Boppasamudra belonging to Maḷavaḷi sthala to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavaḷi.-Thus is the stone inscription. Good fortune.

#### Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppasandra village, where the present record is, to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavaḷi. The donor Vāraṇāsi Virupaṇṇa-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āśāḍha śu. 12 Budhavāra correspond to Wednesday the 20th June 1537 A.D.

At the same village Boppasandra, on a vīragal in front of the chāvaḍi.

ಅದೇ ಪೊಪ್ಪಸಂದ್ರಗ್ರಾಮದಲ್ಲಿ ಚಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮ
2. ಹಾ ಮಂಡಲೇ
3. ಶ್ವರ ತ್ರಿಭುವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ಧ್ವನಂಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಚಂಗಿ ಪಾ
7. ನುಂಗಲು ಬನ
8. ವಸೆ ನೊಳವಡಿ
9. . . . ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
10. ವರ್ಧನ ಹೊಯ್ಸಳ ಮಹಾ ವೀರಗ
11. ಣ್ಣ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವರಸರು . . . . .
12. ದ್ರದಲು ಸುಕಸಂಕಥಾ ವಿನೋ
13. ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತ
14. ಮಿರೆ ಮಳವಳ್ಳಿ . . . . .
15. . . . .

### Transliteration.

1. svasti śrīman ma-
2. hā maṇḍalē-
3. śvara tribhuvana-
4. malla Talakā-
5. ḍu Naṃgali Koya-
6. tūru Uchchangi Pā-
7. nuṃgalu Bana-
8. vase Noḷavaḍi . . . . .
9. . . . . bhujabaḷa Vīra gaṃga Viṣṇu-
10. vardhana-Hoysaḷa mahā vīraga-
11. ṅga śrī Vīra-Ballāḷa dēvarasaru . . . . .
12. dradalu suka-saṃkathā-vinō-
13. dadim prithvī-rājyaṃ geyutta-
14. m ire Maḷavaḷḷi . . . . .
15. . . . .

### Note

The record is on a vīragal and belongs to the reign of the Hoysaḷa king Viraballāḷa. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

## 38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

Size : 3'6"×11"

ಅದೇ ಒಪ್ಪಸಂದ್ರಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ : ೩'೬"×೧೧"

- |                   |                  |
|-------------------|------------------|
| 1. ಸ್ವಸ್ತಿ        | 11. . . . .      |
| 2. ವೀರ ಬುಕ್ಕ      | 12. ಗದ್ದೆ ಬ ೩ ಬೆ |
| 3. ಣ ಒಡೆಯರು       | 13. ದ್ದಲು ಕಂ     |
| 4. ಪ್ರಥವೀರಾಜ್ಯ    | 14. ಭ ೫೦೦ ಇ      |
| 5. ಂಗೆಯ್ಯುತ್ತ     | 15. ದನು ಅಳಿ      |
| 6. ಮಿರೆ ರಿ . ತ್ತಡ | 16. ದವರು ಪ       |
| 7. ತಿಪ್ಪೂರ ಬಂ     | 17. ಇಷ್ಟ ಮಹಾ     |
| 8. . . ಣ್ಣ ಹಿರಿಯ  | 18. ನರಕಕ್ಕೆ      |
| 9. ಂಣ್ಣ ಹಾದರ      | 19. ಹೋಹ ಮಂಗಳ     |
| 10. ವಾಗಿಲ ತೆಲ್ಲರ  | 20. ಮಹ ಶ್ರೀ ಶ್ರೀ |

*Transliteration*

- |                    |                     |
|--------------------|---------------------|
| 1. svasti          | 11. . . . .         |
| 2. Vīra Bukka-     | 12. gadde kha 3 be- |
| 3. ṇa Oḍeyaru      | 13. ddalu kam-      |
| 4. prithavī rājya- | 14. bha 500 i-      |
| 5. ṁ geyyutta-     | 15. danu aḷi-       |
| 6. mire ri . ttaḍa | 16. davaru pa-      |
| 7. Tippūra baṁ-    | 17. ṇīcha mahā      |
| 8. . ṇṇa Hiriya-   | 18. narakakke       |
| 9. ṁṇṇa Hāḍara-    | 19. hōha maṁgaḷa    |
| 10. vāgila Tellara | 20. maha śrī śrī    |

*Translation*

Be it well. While Vira Bukkaṇa oḍeya was ruling the kingdom of earth . . . Hiriyaṇṇa of Tippūr [granted] to some one (name lost) of Hādaravāgilu, [?] belonging] to Tella family three khaṇḍugas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

The record belongs to the reign of the Vijayanagar king Virā Bukkanṇa-oḍeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hādaravāgilu whose name is lost. The donor was Hiriyaṇṇa of Tippūr. The record is not dated. It may belong to about 1405 A.D.

39

At Sahaḷli, Maḷavalli hobli on a stone to the east of Māriguḍi.

Size: 6'×2'8"

ಅದೇ ಹೋಬಳಿ ಸಾಹಲಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಜಗತ್ತೀಕಟ್ಟೆಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೬'×೨'೮"

1. . . . .
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪರಿಧಾವ ಸಂವತ್ಸರದ ಚಯ
3. ತ್ರ ಬ ಜ ಲು ಶ್ರೀ ಕಾಡರೇಶ್ವರ ದೇವರ ಸ್ಥಾನದ ಅ
4. ಪ್ಪಾಜಪ್ಪಗಳೂ ಆ ಗೌಡಗೆಹೆಯ ಗೌಡು ಪಟ್ಟ
5. ಣ ಸ್ವಾಮಿಗಳೂ ಆ ಗೌಡುಗೆಹೆಯ ಕಾಲುವಳಿ ಸಾ
6. ವೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ ಗ್ರಾಮದ ಕ್ರಮವೆಂತೆಂದರೆ
8. . . . ಹಳೆಯ . . . . ದ ನಾಕು ಮೂರೆಯಲು
9. ಕಟ್ಟಿ ಲಂಗಮುದ್ರೆಯ ಕಲಂ . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ದು
10. ಆ ಕ . . ಗ ದಿಂದ . ಹ . . ಆ ಹಳಗೆ ಸಲುವ ಕರಜು
11. ಮಿಯ ಗಟ್ಟಿ . . ಅವನು ಅನುಭೋಗಿ . . . . .
12. ನ ಹದಿಕೆ . . . . ಅನ್ಯಾಯ ಸಹಿತ ಕಟ್ಟುಗುತ್ತ
13. ಗೆ ಯಾಗಿಯೆ ಸಂವಧರ . . . . ಸಿದಾಯ ಗ ೨೫ ಅನ್ಯಾ . .
14. ಲವಾಗಿ . ದ್ರರ ಕಾಣಿಯ ಗ ೫೦ . . ಕಾಣಿ ಗ ೫ ಅನ್ಯಾಯ
15. . . . . ಗ ೨೫ ಅಲ್ಲಿಂದ ಮೇಲೆ ಪ್ರಮಾದಿಡ ಸಂವ
16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಗೆ . . ವರುಷಂ ಪ್ರತಿ . .
17. ವ್ಯಾದಾಯ ಗ ೧೫ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ . . . . ಕಾ
18. ಣಕೆ ಗ ೫ ಗದ್ಯಾಣ ಮೂವತ್ತನೂ ವೊಂದು ಮ
19. ನೆಯ ಲಿ . ಳೆ ೨ ಹಲಾ . . . . ಗ ೧೨ ವರಿಷಂ ಪ್ರತಿ
20. ಕೊಠಾರ . ರ ಹಟ್ಟು ದಲು ಕೆಟೆದು ಬಹ . ಅಂ
21. ಣ್ಣ . ಡೆವೆರ . . . . ಸಲುವುದು . . . . ಅಂಣ್ಣ . . . .
22. . . . . ಹಿ . . . . . ಹಲು . . . . .
23. . . . . ಕಳದವರು . . . . ದ ಮಹಾಜನಗಳು ಗೌ
24. ಡು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ಸ್ವಹಸ್ತದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

25. ಶೇಷರ ಶ್ರೀ ಸೋಮನಾಥ

26. . . . .

### Transliteration

1. . . . .
2. svasti śrī Paridhāvi samvatsarada Chayi-
3. tra ba 5 lu śrī Kāḍalēśvara dēvara sthānada A-
4. ppājappagaḷū ā Gauḍugereya gaḍu paṭṭa-
5. ṇa svāmigaḷū ā Gauḍugereya kāluvaḷḷi Sā-
6. ve halliyanu Amkagaḍana maga Kāḍilagaḍagaḷu
7. . nāṇa māḍuvamṭāgi biṭa grāmada kramavemṭemḍare
8. . . . haliya . . . . da nāku mūleyalu
9. kaṭṭi liṅgamudreya kalim . . ga maneya mumde . . . ddu
10. ā ka . . gaḍimda . ha . . ā halige saluva karaju-
11. miya gaṭṭale . . avanu anubhōgi . . . .
12. na hadike . . . . anyāya sahita kaṭṭugutta-
13. gey-āgiye samvachhara . . . . sidhāya ga 25 anyā .
14. lavāgi . drara kāṇiya ga 50 . . kāṇi ga 5 antu yi
15. . . . . ga 25 allimḍam mēle pramāḍicha samva-
16. tsaram modalāgi enḍemḍimge . . varuṣam prati . .
17. rrvādāya ga 15 anyāyake salavāgi . . . kā-
18. ṇike ga 5 gadyāṇa mūvattanū vomḍu ma-
19. neyali . le 2 halū . . . ga 12 varishamprati
20. koṭhāra . ra habbadalu keredu baha . am-
21. ṇna . devera . . . . saluvuḍu . . . amṇna
22. . . . . ra . . . . . halu . . . . .
23. . . . . kaḷadavaru . . . . da mahājanamgaḷu gau-
24. ḍu paṭṭaṇa svāmigaḷa svahastadoppa śrī Kāḷa-
25. lēśvara śrī Sōmanātha
26. . . . .

### Note

This records the grant of Sāvehalli a hamlet, of Gauḍugere, to Kāḍila gaḍa, son of Ankagaḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gaḍu paṭṭaṇa svāmis of Gauḍugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagandānapura hobli, on a stone in Channegandā's field.

Size : 5'10"×2'2"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಪುರಿಗಾಲಿ ಗ್ರಾಮದ ನೈರುತ್ಯಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ಪ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುಂದಸತ್ತಿ
4. ಅರಸ ವಡಗರೆ ನಾಡು
5. ಮೂನೂಕುಮೋಳ ಮುದುಗುನ್ನೂರ
6. ಸಿಂಗಡಿ ಅರಸ ಪುವಗಾಮ
7. ಮಾಳ್ವವಿದ್ದರ್ ಅತ್ತಿಗಾರಾ ಚವು
8. ತ್ತರ್ ಕಾದಿದಾ ಊರೊಡಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕಟ್ಟಿಮೆ ಕೊಂಗಣಿಕೆಹೆ
10. ಕೊಟ್ಟು ಪೊರ್ ಪನ್ನುವರ್ ಈ ಧಮ
11. ಮಾನ್ ಅಟಿಕ್ಕೋನ್ ವಾರಣಾಸಿಯಂ
12. ಕವಿಲೆಯುಂ ಪಾವ್ವರುಮಾನ್ ಕೊನ್ನ ಪಾ
13. ಪಮಕ್ಕೆ ಇದ ಕೆಡವಲ್ಪನುಮೀ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

#### Transliteration

1. Śrīpurusha mahā-
2. rāja priduvī rā-
3. jyaṃ keye Kundasatti
4. arasa Vaḍagare nāḍu
5. mūnūru moḷa Mudugundūra
6. Siṅgaḍi arasa Puvagāma-
7. m āḷdu viddar Attigālā Chavu-
8. ttar kādidā ūroḷiya bō-
9. varige kkaṭṭime Koṃgaṇi keṇe
10. koṭṭu vor pannuvar ī dhama-
11. mān aḷittōn Vāraṇāsīyaṃ
12. kavileyuṃ pārvvarumān konda pā-
13. pam akke ida keḍavalḍanuṃ ī pāpamān
14. adō adō naḍapan

## Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kundasatti arasa was governing Vaḍagarenāḍu three-hundred and Singaḍi Arasa of Mudugundūr was governing Puvagāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brahmans. Even he who orders the destruction shall incur the same sin.

## Note

This inscription belongs to the reign of the Gaṅga king Śrīpurusha, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

## 41

At Kalkuṇi, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size : 4'×2'

ಕಿರುಗಾವಲು ಹೋಬಳಿ ಕಲ್ಕುಣಿಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೪ × ೨'

1. . . . .
2. . . . . ರೋಕ್ಕನಗರಾ
3. ರಂಥ ಮೂ . . . . . ಶಂಭವೇ ಶ್ರೀ
4. ಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ
5. ವೀರಬಲ್ಲಾಳದೇವರು ಪೃಥ್ವೀರಾ
6. ಜ್ಞಂ ಗೆಯ್ಯತ್ತಿರೆ ಶಕ ೧೨೨೮ ನೆ
7. ಯ ಕಾಳಯುಕ್ತಿ ನಂವತ್ಸರದ ಮಾ
8. ಘ ಸು ೧೦ ಆದಂದು ಶ್ರೀಮ
9. . . . ಹರಿ ಹರ . . . . .
10. ಕರು ಬಡಗನಾಡ ನಮಸ್ತ ಪ್ರಭು ಗಾವುಡು
11. ಗಳು ಕಲ್ಕುಣಿ . . . . .
12. ಮನಾಥಪುರ . . . . .
13. . . . .
14. . . . . ಕೆಪೆಯ
15. ಗದೆ . . . . .

16. ಯ ಪೊಳಗಾದ ಸರ್ಬ್ಬ ಬಾಧಾ ಪರಿಹಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
19. ಡಿ ಬಿಟ್ಟ ಧರ್ಮ ಶಿರಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
21. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪಶ್ಚಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

*Transliteration*

1. . . . .
2. . . . . lōkya nagar ā
3. rambha mū . . . . . Śambhavē śrī-
4. mat pratāpa-chakravartti Hoysala
5. Vīra Ballāla dēvaru prithvī rā-
6. jyaṃ geyyuttire śaka 1228 ne-
7. ya Kālayukti saṃvatsarada Mā-
8. gha su 10 ā daṃdu śrīma-
9. . . . . Harihara . . . . .
10. karu baḍaganāḍa samasta prabhu gāvuḍu-
11. gaḷu Kalkuṇi . . . . .
12. manāthapura . . . . .
13. . . . .
14. . . . . kaṛeya
15. gaḍe . . . . .
16. ya voḷgāḍa sarbba bādha parihā-
17. ra chaṃdrārka-tārambaram saluvamṭāgi
18. varagam naḍeyalu dhārā-pūrvakam mā-
19. ḍi biṭṭa dharma śilā śāsanakke
20. maṃgala mahā śrī śrī śrī sva-dattam para-dattam
21. vā yō harēti vasuṃdharā shasṭi varsha
22. sahasrāṇi viṣṭāyām jāyatē krimi ||

*Note*

Behind the Īśvara temple at Kalkuṇi, are two inscribed stones of which one has been noticed by Mr. Rice as Ml. No. 117. The other which has been worn out to a large extent is now read and published here. The record belongs to the reign of Ballāla III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvuḍas of Baḍaganāḍ, probably to the Īśvara temple near which the stone is set up. Regarding the date there are some discrepancies. Ś 1228 is not Kālayukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

## 42

At Kundūr, Boppagaḍanapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size: 1'6" × 1'11"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೧'೬" × ೧'೧೧"

1. ರುದಿರೋದ್ಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ಯ ಬ ೨ ಮಂ ಉ
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಲಿಕಾಟ ಚ್ಯಾನಪ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾನ
5. ನ ದೇವರ ಗಂದಕೆ ಸಲುವಾಗಿ ಬಿಟ್ಟ
6. . ನಿಕರು ತೆರುವ ಮಾರ್ಯಾದೆಗೆ ೮೧ ಕಾಣ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟವಾಗಿ
8. . . ಗೆ ಸಕಲ ಸಾಂಕ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ಸಾವಿರ ಕಾಲ ನಡನಿಕೊ
10. . . ಯರಬೇಕೆಂದು ಕೊಟವಾಗಿ ಯಿದ
11. ಆರಾದರು ಅಳಿ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಲುಪಿದ ಹಾಗೆ

## Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusya ba 2 Maṃ lu
3. koṭa Dēvayyagaḷa maneya naḍava-
4. ḷikāṭa Chyaṃnapa koṭa Kuṇḍūra mūlasthā-
5. na dēvara gaṇḍake saluvāgi biṭṭa
6. . nikaru teruva maryaḍege 81 kāṇi-
7. ubhayaṃ eraḍu haṇavanu koṭevāgi
8. . . ge sakala sāmā . . gaḷanu . nada
9. . . ba maganu sāvira kāla naḍasi ko
10. . . yirabēkemdu koṭevāgi yida
11. ārāḍaru alidare Vāraṇāsiya
12. . . . lupida hāge

## Translation

In the year Rudhirōdgāri, on Tuesday the 2nd of the dark half of pushya :

Channappa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāraṇāsi.

## Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Chaunnappa, (?) steward (naḍavalikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date viz., Rudhirōdgāri sam. pushya ba 2 might correspond to 11th January 1384 A.D. -

## 43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size : 15½" × 10"

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಚ್. ಪಿ. ಎನ್. ಅಯ್ಯಂಗಾರ್ಯರವರ ವಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ತಾಮ್ರ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ಸಹ.

ಪ್ರಮಾಣ : ೧೫½" × ೧೦"

ಮೊದಲನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮಸ್ತು ||
2. ಪಾತು ತ್ರಿಣಿ ಜಗನ್ತಿ ಸನ್ನತಮಕೂಪಾರಾದ್ಯರಾಮುದ್ಧರನ್ ಕ್ರೀಡಾ
3. ಕ್ರೋಡ ಕಳೇಬರಸ್ಯಭಗವಾನ್ಯಸ್ಯೈವ ದಂಷ್ಠಾಂಕುರೇ | ಕೂರ್ಮಾ ಕ
4. ನೃತಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರನ್ತಿ ದಿಗ್ವಿನ್ತೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನೀ ಜಲಜತಿ ವ್ಯೋಮಾಪಿ ರೋಲಂಬತಿ | ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಠಾ
6. ದಣ್ಣಸ್ಯ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಧತ್ರಪ್ರಿಯಂ
7. ದದಾ | ಜಯತಿ ಭುವನ ಜನ್ಮಪ್ಥೇಮ ಭಜ್ಜಾದಿಲೀಲಂ ಸಹಜ ಸಕಲ ಕರ್ಯಾಣೈಕತಾ
8. ಸಂ ಮಹೀಯುಃ | ಆಪಿ ಚ ನಿಖಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಟದಳ ಶಯನೀಯ್ಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮೀನಹಾಯಂ | ಪುರುಷಾನಚವಿಶೇಷಾಂ | ದೃಷ್ಟ್ವಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಥೀ ಪುಷ್ಪರ ಗರ್ಭೋ ಹಿರಣ್ಯಗರ್ಭೋ ಭೂತ್ | ಪ್ರಹಾಪತೇರತ್ತಿ
11. ರತ್ನೇರಿನ್ದುರಿನ್ದೋರ್ಬುಧೋ ಬುಧಾತ್ || ಪುರೂರವಾಸ್ತ ತತ್ಪಾಯುರಾಯುಷೋ ನಕುಷೋ

12. ಜನಿ | ಯಯಾತರ್ನಕುಪಾಪದಾಸೀದ್ಯಯಾತೇರೈದು ಭೂಪತಿಃ | ದ್ವಾರಕಾನಗರೋಪಾನ್ತೇನ
13. ನೃತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಃ ದೇಶಮಾಜಗ್ಮುಃ | ಯ
14. ದುಗರಿ ಶಿಖರಾಧರಣಂ ಕುಲದೈವತಮೀಕ್ಷಿತುಂ ರಮಾರಮಣಂ | ರಾಮಣೇ
15. ಯ್ಯಕಮಾರೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅತ್ರೈವ ವಸತಿಂ ಚಕ್ರಮ್ಹೀ
16. ಶೂರವರೇವರೇ | ತೇಷ್ವಾಸೀದರಿಗೋಧೂಮ ಪುರಚ್ಛೋ ಬಿಟ್ಟ ಚಾಮರಾಟ್ | ಪ್ರಾಪಾ
17. ನೈಮ್ನುರ ಗಣ್ಣಾಬ್ಧಂ ಪ್ರಾಜ್ಞಂ ಬಿರುದಮೂರ್ಜಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇಷ್ವಾದ್ಯನ್ತಿ
18. ಂಮರಾಜಮಹೀಪತಿಃ | ಅನೀದನಸ್ತರಸ್ತಸ್ಯ ಸೋದರಃ ಕೃಷ್ಣ ಭೂಪತಿಃ | ಅನೀದಸ್ಯಕನೀ
19. ಯಾಂಶ್ಚಾಮನ್ಯಪಸ್ವರ್ಪಸದ್ಗುಣ ಗರಿಯಾನ್ | ರೇಮುಟಿವೆಡ್ಕುಟಮಾಜಾವಜಯ
20. ದ್ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿಸ್ತದೃಶಾಸ್ತೇಪರಸ್ತರಂ ನದ್ಯ
21. ಶಾಃ | ಜಾತಾವಿಜಯ ಸಹಾಯಾಸ್ತಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋರಾ
22. ಜಧರಾಧಿರಾಜ ಸ್ವಂಗ್ರಾಮಭೂಮಿ ಕಲ ಸಪ್ತಜಿಂ | ಗರ್ವೋದ್ಯತವ್ಯಾರುಗ ಹಳ್ಳಿನಾಥ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ\_\_

23. ಮಪೋದಯದ್ವಾಜಿ ಕಶಾಭಿಫಾತೈಃ | ಚಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಹೃತ್ವಾಶ್ರೀರಂ
24. ಗಪಟ್ಟಣಮಿಹಾನ್ | ಸಿಂಹಾಸನಮಧಿತಿಷ್ಠನ್ನನ್ನಭವತ್ಪಾರ್ವಥಾಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ಬಿಟ್ಟದ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ಮೈರಾರಾಜಃ | ಯಚ್ಛೋಪವೀ
26. ತಾಕೃತಿಭಃ ಕ್ಷತ್ಯೈರ್ವಾಗ್ರಣಾಬ್ಧಿಣೀ ಯೇನ ಹತಾಗಣೀಯಾಃ | ತಸ್ಯಾಸೀದ್ವೇವರಾಜೇ
27. ಂದ್ರ ಸ್ತೋದರಸ್ತಮನಸ್ತರಃ | ಚಂನರಾಜೋನುಜೋಯಸ್ಯ ಜಿಷ್ಣೋರ್ವಿಪ್ಪುರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂದ್ರೋರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಜ್ಞರೆ ಪಪ್ತ ಸ್ಯಂದನಸ್ಯೇವ
29. ನನ್ನನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಪಾಮಾದ್ಯೋ ರಘೂದ್ವಹೋ ನಿಯತಂ ಯದ್ವಕ್ತಿಭಾ
30. ವ ವಿವತ್ಸರ್ನಿತ್ಯಂ ಪರಿಚರೈತೇ ನಿಡೈರನುಡ್ಯೈಃ | ಲಕ್ಷ್ಮಣ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಿಕ್ಕದೇವ
31. ರಾಜೇಂದ್ರಃ | ಮನಸಾ ವಚನಾ ವಪುಷಾ ತಮುಪಾಸ್ತೈ ಭ್ರಾತರಂ ಜೈಷ್ಠಂ ಜಯತಿ ಶುಭಗು
32. ಣೈಃ ಸೈರದ್ವಿತೀಯ ಸ್ತುತೀಯೈಃ ಶ್ರಿತಜನ ಸುರಭೂಜ ಶ್ರೀನಿಧಿದ್ವೇವರಾಜಃ | ಪರಿಚರತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನುಜನ್ಮಾ ಸುಖಲ ಮಹಿಯದೇವಕ್ಷಾಪತಿಸ್ಸತ್ಯನ
34. ಂಧಃ | ಅನ್ಯಾಗ್ರಜನ್ಮನೋ ದೊಡ್ಡದೇವರಾಜಮಹೀಧುಜಃ | ಧರ್ಮಪತ್ಯನುರೂಪಾನೀ
35. ದಮೃತಾಂದಾ ಯಶಸ್ತನೀ || ಸಾಹಿ ರಾಮಾದಿವಾಮುಷ್ಮಾತ್ಸೀತಾಕುಶಲವಾವಿವ
36. ಅನೂತ ಚಿಕದೇವೇಂದ್ರ ಕಂಠೀರವ ಮಹೀಪತಿ | ತಯೋರ್ಜ್ವಾಲಾನ್ಗುಣೈಃಶ್ರೀಯಾ
37. ನ್ಯೂರಸ್ತರ್ವಕರಾಧರಃ | ಉದಾರಶ್ಚಿಕದೇವೇಂದ್ರ ಉಪೇಂದ್ರ ಇವ ಎಕ್ರತಃ | ಕಂಸಾರಾತಿ
38. ಯಯಾತಿ ವಿಕ್ರಮ ಮುಪೈರುತ್ತಂಸಿತಾ ಪ್ರಾಕ್ತ ನೈರೈಸ್ಯೋದಾರ ಗುಣೈರಿಯಂ
39. ಪ್ರಕಟಿತಾ ಚಾಂದ್ರೀ ಕುರಾಭ್ಯುಂನತಿಃ | ಪಾತಿವ್ರತ್ಯಮುಚೈತಿ ಯತ್ರ ಚ ಜಯ
40. ಶ್ರೀಸ್ತದ್ಗುಣಾಂಭೋನಿಧಿಸ್ತೋಯಂ ಕೀರ್ತಿವಧೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಿಕ್ಕದೇ
41. ವಾಧಿಪಃ | ಸರ್ವಕ್ಷೋಣಭೃತಾಂ ಶಿರಸ್ಸುಕಲಯನ್ ಪಾದಾರ್ಪಣಂ ಪ್ರತ್ಯಹಂ ಪುಷ್ಪ
42. ನ್ಯೂರಿಕರಾ ನಿಡೈರ್ವಸು ಕುರೈರಾಶಾಃ ಪರಂ ಪೂರಯನ್ | ಸನ್ಮಾಗ್ಗಂ ಪ್ರಥಯ್
43. ವೈ || ಬಳಿಗುಂ ಸಂತನ ಮುಣ್ಣುಗುಂ ಬಗೆಯರಲ್ಲುಂ ಪ್ರಜ್ಞೆ ಸಲ್ಲುಂ ವಚಂ ಪಳಕು
44. ಂ ಗೆಯ್ ಮದಲ್ಲು ಮೊಳ್ಳಸಮಹಂಪೆಂಪೇಲುಗುಂ ಮತ್ತಮೇಂ | ಕೆಳಗೊಳ್ಳುಂ
45. ನೆವಮಿಲ್ಲೆಲ್ಲ ಜಗಮನ್ನಾಳ್ಳಿಗುಮಾದೈವಮುಂ ತಳಿವರ್ನ್ಮಂ ಚಿಕದೇವರಾಯನ
46. ನಯಾಂಕೂರಬ್ಬಿಟಾಕ್ಷಾಂತದೊಳಿ | ಬಳಿವಂ ಸೈನ್ಯದಲ್ಲ ಚಿಕದೇವ ನೃಪಾಲನ ಕೈಯ್ಯ

ಎರಡನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪೊಳೆದೊಡನಾನ್ತು ಕುರ್ತು ಕರುಳುಂ ಭರದಿನ್ನಿರಿದುಬ್ಬಿ ರಾಜ ಸಂಕುಳಮನೆ
48. ಪೊಯ್ತು ಕಾಯ್ತು ಮುದುರೇತನ ಗೆಲ್ಲು ಪುರವೃಷಂಗಳಂ ಶೆಳೆದೆಡೆಯಾಡುಗುಂ ಬ
49. ಛರ ಶಿಕ್ಷಿಪ ಕೃಷ್ಣನ ಲೀಲೆಯನೆ ಪೋರ | ಪೃಥೋಃ ಕಥಾಮುಢಾ ಧವನ್ನಳಾಭಿದಾಗಳ
50. ತ್ತದಾರ ಪೋರ ಬರ್ವತಾಗತಾಕ್ಷ ಕಾರ್ತವೀರೈ ಕೀರ್ತನಂ | ದಿಳಿಪ ಭೂಪತೇರೈತಃ  
ಕೃತಮ್ಯಯಾ
51. ತು ದಮ್ಮತೋ ಧರಾತಲಂ ಪ್ರಶಾಸನೀಕ ಚಿಕ್ಕದೇವ ಭೂವರೇ | ಸತೀಷು ಮಾನ್ಯಾಸು
52. ಸತೀಷು ತಸ್ಯ ಶ್ರೀ ದೇವಮಾಂದಾ ಮಹಿಷೀ ನೃಪಸ್ಯ | ಕಾನ್ತಾಸು ಕಾನ್ತಾಸು ರಥಾಂಗ
53. ವಾಣೀರ್ಲಕ್ಷ್ಮೀರಿನೇಯಂ ಹೃದಯಕ್ಕಮಾಭೂತ್ || ಶಕ್ತಿಃ ಪರಾಮೂರ್ತಿಯಂ ಮುರಾರೇ
54. ಶರೀರಣೀವಾ ಕರುಣಾತದೀಯ್ಯಾ | ಭೂರೋಕ ಪುಣ್ಯೈರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
55. ಮಾನ್ಯೇ ಮಹಿ ದೇವಮಾಂದಾಂ | ತಯಾ ದೇವ್ಯಾ ಸಾಕಂ ಮಹಿತ ಚಿಕದೇವೇಂದ್ರ ನೃಪತಿಶ್ಚ
56. ರಾಜ್ಯವ್ಯವಸ್ಥಾಪ್ಯಂ ಜಿತಸಕಲ ಸಾಮನ್ತ ಸಮಿತಿಃ | ದ್ವಿಜಾನ್ಯೇವಾನ್ಯನ್ಯೂನ್ಯವಿದ ವಿಭುದಾ
57. ನೃಂಶ್ರಿತಜನಾನ್ಸರಿತ್ರಾತುಂ ಲಕ್ಷ್ಮೀಪತಿರಿವ ಬಭೂವಾನ್ಯ ಜಗತಃ | ತನ್ಮಾಚ್ಛ್ರೀಚಿಕ್ಕ
58. ದೇವಾನ್ಯ ಪಮಕುಟಮಣಿದ್ವೇವಮಾಂದೋಧರಾದ್ಧಿ ವಿಷ್ಣೋ ರಂಶೇನ ಜಾತಸ್ತಜಯತಿ
59. ಸತತಂ ರಾಜಕಂಠೀರವೇಂದ್ರಃ | ಯಸ್ಯೈ ರಾಮಚಂದ್ರಸ್ತಕಲರಿಪುವನೋ
60. ತ್ವಾಚನೇಯಃ ಕರೀಂದ್ರಃ ಸನ್ಮಾರ್ಗೇ ಪೂರ್ಣಚಂದ್ರ ಶ್ರುಭಗುಣ ನಿಚಯೇಯಸ್ಯ
61. ಯಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತಿ ವಿದ್ಯಾರೋಲಸ್ತಕಲಾರಿ ನೃಪಾಲಶಾಸನೇ ಕಾ
62. ಲಃ | ಕರ್ಯಾಣಗುಣ ಸುಶೀಲಃ ಕಂಠೀರವ ನರಸರಾಜ ಭೂಪಾಲಃ | ರಾಜಕುರಾಬ್ಧಿ
63. ಶಶಾಂಕಃ ಶೂರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣನೀಮನಿ ನಿಶ್ಶಂಕಸ್ತರುಣೀನಿವ
64. ಹೇನವೀನ ಮಿನಾಂಕಃ | ಲುಂಠಿತ ಶಾತ್ರವ ಮದಗಜ ಕಂಠಗಳದ್ರಕ್ಷಧಾರ ವಿಗ್ರಹರುಚಿ
65. ರಃ | ಕಂಠೀರವ ಇವ ವಿಲಸತಿ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯೋಯಂ | ಗ್ರಾಮೇಗ್ರಾಮೇ
66. ಭೂರಿಮೃಷ್ಣಾನ್ನದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯು ತ್ಸವಾನ್ತೇಷು ನಿತ್ಯಂ | ಮಾರ್ಗೇ ಮಾರ್ಗೇ ಸದ್ವ
67. ನಾನಿ ಪ್ರಪಾತ್ಯ ಶಾಸತ್ಪುರ್ವೀಂ ರಾಜಕಂಠೀರವೇಂದ್ರೇ | ಕಂಠೀ[ರ]ವಕ್ಷಾಪತಿ ಧರ್ಮಪತ್ನೀ
68. ಚಲ್ವಾಜಮಾಂದೇತಿ ಜಗತ್ಪ್ರಸಿದ್ಧಾ | ಧಾಯಾನಮೃತ್ಯಾಭವದಾತ್ಮ ಭರ್ತೂರಾಮಸ್ಯ ನೀತೇವಗು
69. ಣಾಭರಾಮಾ | ತನ್ಮಾಂ ಕಂಠೀರವೇಂದ್ರಾದಜನಿ ಯದುಪತಿರ್ದೇವಕೀರ್ಗರ್ಭಸಿಂದೌ ಶಾರೇಕೃಷ್ಣಾ
70. ಧರಿತ್ರೀಮವತು ಮಿವನುತಃ ಕೃಷ್ಣರಾಜ ಕ್ಷೀಂದ್ರಃ | ಸಂಪ್ರಾಪ್ತಾ ಯಸ್ಯ ಜನ್ಮೋತ್ಪವ ಪಟಹ

ಮೂರನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದ್ಧಿ ಸಾತ್ವಾಧ್ವೀತಾತ್ಪ್ರತ್ಯುತ್ಥಿ ಬೃಂದಾದಧಿಕ ವಿಜಯತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
72. ಮಾಶು | ಅರುಣವಾಣಿ ತರೋದರ ರಕ್ಷಿತೈರಮಲ ಶಂಬರಧಾಜ್ಞ ಸರೋರುಹೈಃ
73. ಅಪಿ ಸಮಾಕಲನೇನ ರಮಾಭುಷೇಹರಿ ಮೌಧಿ ಮಹೀ ಕೃಷ್ಣಮಹೀ ಪತಿಂ | ಅನರ್ಚ್ಯ
74. ಯಂ ಕುಲಪತಿಂ ಚಿಕದೇವರಾಜೋ ಭಕ್ತ್ಯಾ ಸ್ತುಹಸ್ತ ದೃತಯಾ ನಿಜಮುದ್ರಯಾಚ | ಪೌ
75. ತ್ರೋ ಭವತ್ಕೃಪಯಾನ್ಯ ಸಖವ ಕೃಷ್ಣೋನಾಮ್ನಾ ಗುರುಸ್ತಮಕರೋತ್ ಕಿಲಕೃಷ್ಣರಾಜಂ
76. ಅಲಂಕ್ರಿಯಾಚ್ಛೇಷ್ಠಿಹ ರುಕ್ಮಿಣೀಯ್ಯಂ ವಕ್ತ್ರಾಂಬುಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
77. ಜೇ ಬಲಭದ್ರಯೋಗೋಷ್ಯ ಸೌ ಸ್ಪುಟಂ ಶಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಭೀರ್ಯಂ ಗರಿಮಾ
78. ಮತಿಮ್ಯದುರಿಮಾದಾಕ್ಷ್ಯಂ ದಯಾ ದೀರತಾ ಪ್ರಾಗಲ್ಬ್ಯಂ ಪಟಾತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ಯಂ ಯೇ ಚಿಕದೇವ ಭೂಭುಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾಸ್ತಾನ್ಯ

80. ವರ್ಷಾನಿಹ ಕೃಷ್ಣರಾಜ ನೃಪತಾ ಸಾಕ್ಷಾದವೇಕ್ಷಾಮಹೇ | ವೃಷ್ಟಿವಂಶ ಸಾದಾಬ್ದಿನಿಃ ಕೃಷ್ಣರಾಜ
81. ಮಹೀಪತಿಃ | ವಿಷ್ಣುರೇವ ಸ್ವಯಂ ನೋಚೇದೈವೈಷ್ಣವ ಶ್ರೀರಿಯಂಕುತಃ | ಶ್ರೀಯಾದವಾ
82. ಚಲಪತೇಃ ಕುಲನಾಯಕಸ್ಯ ನಾರಾಯಣಸ್ಯ ನವರತ್ನ ಕಿರೀಟ ಮಗ್ಧ್ಯಂ | ಸಂಪತ್ತು
83. ತಸ್ಯ ಚ ತದುತ್ಸವ ದಿವ್ಯ ಮೂರ್ತೀ ಸೈದ್ರತ್ನ ಕಂಠುಕ ಮುದಂಚಿತ ಮನ್ವಕಾರ್ತಿತ್ |
84. ಶ್ರೀ ವೇಂಕಟಾಚಲಪತೇಃ ಶುದದಂತ ಚಿತ್ರಾಂ ಸೌವರ್ಣ ಪಟ್ಟಭಟಿಕಾಂ ಶಿಬಿಕಾಂ ಸು
85. ರಮ್ಯಾಂ | ಸರ್ವೋತ್ಸವಾಯ ಸನುಖಾಸ್ತರಣೋಪ ಬರ್ಹಾಂ ಭಕ್ತ್ಯಾರ್ಪ ಯತ್ನುಮಹ
86. ತೀಂ ಕೃತಿ ಕೃಷ್ಣರಾಜಃ | ಪಾತಾಳಂ ಪರಿಪಾಲಯತ್ಕಪಿತಾ ಪಾತಾತನಾ ಭೋಗಿನಃ
87. ಶಕ್ರೇ ಶಾಸತಿ ನಾಕರೋಕ ಮಮರಾಸ್ತತ್ರಾತನಂ ಭುಂಜತೇ | ಕ್ಷೋಣೇಂ ರಕ್ಷತಿ ಕೃಷ್ಣರಾಜ
88. ನೃಪತಾ ಸರ್ವೇ ಲಭಂತೇ ಜನಾ ಮೃದ್ವನ್ನಂ ಮೃದುರಾಂಬರಂ ಮೃಗಮದಂ ಚಾಮೀಕರಂ
89. ಚಾಮರಂ | ಕಂದಪದ್ಯ | ಎರೆದರ್ಗೀವಪು ಸುರತರು ಸುರಮಣ ಸುರಪತುಗಳೆರೆಯದಗ್ಗೊ
90. ರ್ಲೀವಂ | ಮರನುಂ ಮಣಿಯುಂ ಪತುಲುಂ ದೊರೆಯೆ ಶ್ರೀಕೃಷ್ಣರಾಜ ಧರಣೀಶ್ವರನೋ
91. || ತರಣಾಗತರಂ ರಕ್ಷಿಪ ಬಿರುದಂ ಶಿಬಿ ಕೃತಯುಗಕ್ಕೆ ಶ್ರೇತಗೆ ರಾಮಂ | ವರಕೃಷ್ಣಂ ದ್ವಾಪ
92. ರದೊಳ್ಳರಿಸಿದನೀ ಕಲಗೆ ಕೃಷ್ಣರಾಜ ನರೇಂದ್ರಂ | ಯದ್ವಾನಂ ಸುರಭೂರುಹಸ್ತಿರಯತೇ
- ಯಚ್ಚೀಸ್ತು
93. ರಾಧೀಶ್ವರಂ ಯತ್ತೀರ್ತ್ತಿ ಸುರನಿಶ್ಚುಗಾಂ ಸುರಗುರುಂ ಯದ್ವುಧಿರಿತ್ಥಾಕಲ | ಯಚ್ಚಾರ್ಯಂದ್ರಿಪತಾ
94. ಂತ್ರಿಣೀತ್ರ ನಯನ ಪ್ರೋದ್ಯತ್ಕರಾಳಾನಲಂ ಸೋಯಂ ಸತ್ಯಪರಾಕ್ರಮೋ ವಿಜಯತೇ
- ಶ್ರೀಕೃಷ್ಣರಾಜೋ
95. ನೃಪಃ | ಇತ್ಥಂ ಸಮಸ್ತ ನೃಪರತ್ನ ಕಿರೀಟ ನೃತ್ಯದಾಜ್ಞಾನಟೇ | ಚಟುಲ ನಾಟಕ ಸೂತ್ರಧಾರಃ ಶ್ರೀ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನೃಪತಿಸ್ತಕರಾಂತ್ಯ ಧರ್ಮಾನ್ಮರ್ಶನ್ನಥಾಚ್ಯುತ ಕೃಪಾಪತಿ ಬ್ರಂಹಣಾತ್ಮಂ | ಶ್ರೀ
97. ನಿವಾಸ ಯತೀಂದ್ರಸ್ಯ ಕೃಪಯಾ ಪರಿಪುಷ್ಪಯಾ ಶ್ರೀವೈಷ್ಣವಶ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನ್ಮೋ
98. ತೀವರಾಜತೇ | ರಾಜಧರ್ಮೇಣ ಸತತಂ ರಂಜಯನ್ನಖರಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂತುರಿವ ಭೂತಾನಾ
99. ಶುಭಂಯು ರಭವತ್ಪದಾ | ಯಸ್ತಿಸ್ತಂಜಯತಿ ಮಹೀಂ ದೇವದ್ವಿಜ ಬಂಧು ಮಿತ್ರವರ್ಗ್ಯಾಣಾಂ
100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತ್ಪ್ರಿಃ ಪುಷ್ಪಿಜ್ಜಯತ್ಥ ಧರ್ಮಶ್ಚ | ಸೋಯಂ ಪಶ್ಚಿಮ ರಂಗರಾಜ
101. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ನಾರಾಯಣ ಪಾದ ಪೃಜಯುಗೀವಿನ್ಯಸ್ತ ವಿಷ್ಣುಗುಃ | ಪ್ರತ್ಯ
102. ಕ್ಷಿಪ್ತಿ ಪಾಲರತ್ನ ಮಕುಟೇ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂ ದೇವ ದ್ರಾಹ್ಮಣ ರಕ್ಷಣಾಯ ಜಗತೀ
103. ಸಾಮ್ರಾಜ್ಯದೀಕ್ಷಾಂ ವಹನ್ | ಸರ್ವಾಣ ದಾನಾನಿ ಸದಾ ದ್ವಿಜೇಭ್ಯಃ ಕುರ್ವನ್ಮದಾ ಕೃಷ್ಣನೃಪಾಲ ಚ
104. ಂದ್ರಃ | ತೇಷೋತ್ತಮಂ ದಾನ ಮತೀವ ರೋಕೆ ಭೂದಾನ ಮೇವೇತಿ ಕೃತೀ ವಿದಿತ್ಯಾ |
- ಸ್ವಾಚಾರ್ಯ ಪ್ರಿಯಶಿಷ್ಯಾ
105. ಯ ಸಾಂಗಾಡ್ಯಯನಶಾಲನೇ | ಸಮೃಗಾಚಾರ ನಿಷ್ಕಾಯ ಸಾತ್ವಿಕಾಯ ಕುಟುಂಬಿನೇ | ಸಿಂಗ
106. ಪೈರುಮಾಳ್ವಾಮ್ನೇ ಧಾರದ್ವಾಜಾಯ ಪಾತ್ರಭೂತಾಯ | ಗ್ರಾಮಂ ಪ್ರಾದಾತ್ಪ್ರೇಮಾ
- ಭೂಮೀಂದ್ರಃ |
107. ಸರ್ವಸಸ್ಯವತ್ಸೀಮಂ | ಸಗ್ರಾಮೋ ಹೊಯ್ಸಳೇದೇಶೇ ಹೊಗರ್ನ್ಮಾಡು ಸಮೀಪತಃ ನಾಗಮ
108. ಫಲ ಸಹ್ಯಸ್ಯ ನಗರಸ್ಯ ಸ್ಥಲೇಸ್ಥಿತಃ | ಹುಳ್ಳೇನಹಳ್ಳೇ ಸಂಜ್ಞೋಯಂ ಕೊಪ್ಪಲು ದ್ವಿತಿಯಾನ್ವಿತಃ
109. ತಸ್ಯೈತಸ್ಯ ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಹ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
110. ಸ್ತಾಕ್ಷರ ಚಿಂತಂ | ಆ ಚಂದ್ರಾರ್ಕಗ್ನಿಃ ಕರ್ತೃ ತಾಮ್ರ ಶಾಸನ ಮುತ್ರಮಂ | ದಾತವ್ಯಮಿತ್ಯಪ್ರ

111. ತಿಮ ಕೃಷ್ಣರಾಜ ಮಹೀಪತಿಃ | ಶ್ರೀರಾಮಾಯಣ ಪೂರ್ವಕ ತಿರುಮರೆಯಾರ್ಯಂ ಕವಿಂ  
 112. ಸಮಾಹೂಯ | ಅದಿತಚ್ಚಾನನ ಪದ್ಯಾನ್ವಿರಚಯ ಪಲಕಾನು ಲಬನುಖಾಯೇತಿ | ದಾ  
 113. ತುಃ ಪ್ರತಿಗೃಹೀತುಶ್ಚ ಸರ್ವ ಧರ್ಮಾರ್ಥ ಸಾಧನಂ | ತೇನೈವ ವಿದುಷಾಡೇದಂ ಲಬ್ಯತೇ ತಾಂಬ್ರ  
 114. ಶಾನನಂ || = || ಸ್ತುತಿ ಶ್ರೀನಾಥ ನಾಥೀ ನಳನ ಧವ ವಿಧಾತುರ್ದೀಪೀಯೇ ಪರಾರ್ಥೇ ನ್ಯಾಯೇ  
 115. ವಾರಾಹ ಕಲ್ಪ ಪರಿಣಮತಿ ಮನೋರಂಜನೇ ಸಪ್ತಮಸ್ಯ | ಅಷ್ಟಾವಿಂಶೇ ಯುಗೇನ್ನಿನ್ಯಲ  
 116. ಸಮಯಮುಖೇ ಶಾಲಿವಾಹೇ ಶಕಾಬ್ದೇ ಭೂತೇ ಶೈರಾರ್ಣವಾರ್ತು ಕ್ಷಿತಿ ಪರಿಗಣತೇನನ್ತರೇ  
 ವರ್ತಮಾ  
 117. ನೇವರ್ಷೇ ವಿಶ್ವಾವಸಾತ್ಪಯುಜೇ ಪಕ್ಷೇಚ ಪಾಂಡವೇ | ಪಾರ್ಣವಾಸ್ಯಾಂ ರವೇವ್ಯಾರೇ  
 ತಾರೇತ್ರಾ  
 118. ಶ್ವಿನಿ ಸಂಜ್ಞ ಕೇ | ವಜ್ರಯೋಗೇ ಭದ್ರನಾಮ್ನಿ ಕರಣೇ ಗ್ರಹಣೇ ವಿಧೋಃ ಪುಣ್ಯಕಾರೇಮಹೀ  
 119. ದಾನಂ ಕರ್ತುಂ ವೃದ್ಧೀಂದ್ರ ಪುಣ್ಯವಃ | ದ್ವಾರವತಿ ನಗರಾಗತ ಯಾದವ ಭೂಪಾಲ ಪುಣ್ಯ ಫಲ  
 120. ಸನ್ತಾನಃ | ಅರ್ತ್ಹಿಜನ ಕಲ್ಪಶಾಖೀ ಪ್ರತ್ಯರ್ತ್ಥಿಪ್ರಜ ಸಪಕ್ಷ ಪರ್ವತ ವಜ್ರೇ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಃ  
 ಶ್ರೀ  
 121. ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ | ಪ್ರಾಥಮ್ಯತಾಪವೀರೋ ನರಪತಿ ರಾತ್ರೇಯ ಗೋತ್ರಸಂಜಾತಃ |  
 ಗುಣಸಿಂಧು

ಗೋತ್ರ ಸಂಜಾತಃ ಗುಣಸಿಂಧು

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಮುಂಧಾಗ—

122. ರಾತ್ಯಲಾಯನ ಸೂತ್ರೀ ಕ್ಷತ್ರಿಯವರಶ್ಚ ಮುಕ್ತಾಖೀ ಚಿಕದೇವರಾಜ ಪಾತ್ರಃ ಪುತ್ರಃ  
 123. ಕಂಠೀರವ ಕ್ಷಿತಿಂದ್ರಸ್ಯ | ಅಪ್ರತಿಮ ಕೃಷ್ಣರಾಜಃ | ಶ್ರೀಮಾನಶ್ರಾನ್ತ ದಾನನುರಭೂ  
 124. ಜಃ | ಧಾರದ್ವಾಜಾಯಾಪಂತಂದಾಯ ಯಜುಶ್ರುತಿ ಪ್ರವೀಣಾಯ | ತಿರುನಾರಾಯಣ್ಣ ಪೆ  
 125. ರುಮಾಳ್ವಾತ್ರಾಯಾಳುಯ ಶಿಂಗಿಯ ಪುತ್ರಾಯ | ಶಿಂಗೈಪ್ಪರುಮಾಳ್ವಾಮ್ನೇ ಗ್ರಾಮಂ  
 126. ಹುಳ್ಳೇನಹಳ್ಳಿಮುಖರಾಮಂ | ಕರಡ್ಕಳ್ಳಿ ಮರಳಿಕೆರೆ ಕಲಿನಾಥ ಪುರೋಹರಳುಹಳ್ಳಿಶೈ  
 127. ತೈಃ | ಸಂಯುಕ್ತ ಮುಪಗ್ರಾಮೈಶ್ಚತುರ್ಬಿರಪಿ ಸಸ್ಯಯುತ ಚತುಸ್ವೀಮಂ | ನಿಧ್ಯಾ  
 128. ದೃಷ್ಟಕ ಸಹಿತಂ ಸಾರಾಮಂ ಗ್ರಾಮ ಪಂಚಕಂ ರಾಜಾ | ಪಾವನತರ ಕಾವೇರೀ ಕರೋಲಾಸಾ  
 129. ಲಪೂತನಾಲಪರೀತೇ | ಶ್ರೀರಜ್ಜ ಪಟ್ಟಣಾಭ್ಯೇ ಪಶ್ಚಿಮರಣ್ಣೇ ಕ್ಷಪಾದ ಪಣ್ಯಕ್ಷೇತ್ರೇ |  
 130. ಫಣಪರಿಬೃಥ ಪರ್ಯಾಪ್ತೇ ಶ್ರೀಭೂಮಿಧ್ಯಾಂ ಸುಪೇನ ಶಯಿತಸ್ಯ | ರಣೈಶಸ್ಯ ರಮಾಕರರಾ  
 131. ಲತಪಾದಸ್ಯ ಸಂನ್ನಿಧಾ ತಪ್ತೀತ್ಯೈಃ | ಸೋಮೋಪರಾಗಕಾರೇ ಭೂಮಿಂ ಪ್ರದದಾಮಿ ವೈಷ್ಣವಾ  
 132. ಯೇತಿ | ಪ್ರಾದಾತ್ಯಷ್ಟಾಪ್ತರ್ಪಣಮಿತಿ ಭೂದಾನಂ ದಾತ್ಯಕೃಷ್ಣರಾಜೇಂದ್ರಃ |  
 ಇತಃ ಪರಮುಪಗ್ರಾಮ  
 133. ಪ್ರಧಾನ ಗ್ರಾಮ ಗೋಚರಂ | ಚತುಸ್ವೀಮಾ ನಿರ್ಣಯಾದಿ ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ || ಹುಳ್ಳೇನ  
 134. ಹಳ್ಳಿಗ್ರಾಮದ ಚತುಸ್ವೀಮೆಯೆಲ್ಲೆ ವಿವರ | ಕರಡಿಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು ದಂಡಿನ ಹ  
 135. ಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಕ್ಕಲು | ಬಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ನರಿಗಲ್ಲ ತೊಪ್ಪಗೆ ಬಡಗಲು |  
 136. ಈ ಮಧ್ಯ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚತುಸ್ವೀಮೆ | ಕರಡ್ಕಳ್ಳಿಚತುಸ್ವೀಮೆ | ನೆಲ್ಲಕೆರೆಯೆಲ್ಲೆಗೆ ಮೂ  
 137. ಡಲು | ಹರಳು ಕೆರೆಯೆಲ್ಲೆಗೆ ತೆಕ್ಕಲು | ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು ಮೊಡ್ಡ  
 138. ಯಕ್ಕಟಿ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು | ಮರಳಿಕೆರೆ ಯೆಲ್ಲೆ ಚತುಸ್ವೀಮೆ | ಕಲ್ಲಿನಾಥಪುರದ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು  
 139. ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಕ್ಕಲು | ನರಿಗಲ್ಲ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಚಕ್ಕ  
 ಯಕ್ಕಟಿಗೆ ಬಡಗಲು | ಕಲ್ಲಿನಾಥ ಪು

140. ರದ ಚತುಸ್ವೀಮೆ ವಿವರ ಮಾದಿಹಳ್ಳಿಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪಲಿಗೆ  
ಮೂಡಲು | ಹರಳಕೆರೆಗೆ ತೆಕ್ಕಲು |
141. ಮರಳಕೆರೆ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಮಾದಿಹಳ್ಳಿಗೆ ಮಾರನಕೊಪ್ಪಲಿಗೆ ಬಡಗಲು ||  
ಹರಳಕೆರೆ ಚತುಸ್ವೀಮೆ |
142. ಕಳ್ಳನಕೆರೆಗೆ ಮೂಡಲು | ತಟ್ಟೇಹಳ್ಳಿಗೆ ಸಲುವ ಚಕ್ಕಲಿಂಗನ ಕೊಪ್ಪಲಿಗೆ  
ತೆಕ್ಕಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ
143. ಪಡುವಲು | ಕರಡಿಹಳ್ಳಿಗೆ ಬಡಗಲು ||೫|| ಇಂತೀವಿದು ಗ್ರಾಮಕ್ಕಂ ಪೊಟ್ಟು  
ಚತುಸ್ವೀಮೆ ವಿವರಮಾವು
144. ದಿನೆ | ನಿರ್ಲಕೆರೆ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಕ್ಕಲು |  
ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವ
145. ಲು ದೊಡ್ಡಯಕ್ಕಟ್ಟಿ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಇಂತಿ ಚತುಸ್ವೀಮೆಗೊಳಗಾಗಿರುವ ಕರಡಿಹಳ್ಳಿ ಕಲಿನಾಥ
146. ಪುರ ಹರಳಕೆರೆ | ಮರಳಕೆರೆ | ಹುಳ್ಳೇನಹಳ್ಳಿ | ಎಂಬೀಗ್ರಾಮಂಗಳೈದಕ್ಕಂ ಪ್ರತ್ಯೇಕಮಾಗಿಯು
147. ವರವಲ ಚತುಸ್ವೀಮಾ ಪ್ರದೇಶದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿತಗಳಾಗಿರುವ ಪಾಮನ ಮುದ್ರಾಂಕಿತ ಶಿಲೆಗಳಿಂ

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ--

148. ಪರಿವೇಷ್ಟಿತ ಮಾಡಿ ಗ್ರಾಮಂಗಳೈ ಸಲೂ ಭೂಮಿಗಳೊಳಗುಂಟಾದ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
149. ತುಡಿಕೆ ಅಣಿ ಅಟ್ಟು ಕಟ್ಟು ಕಾಡಾರಂಥ ನೀರಾರಂಥ ಮಗ್ಗು ಮನೆವಣ ಸುಕ್ಕು ಪೊಮ್ಮು
150. ನುವರ್ಣಾದಾಯ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಗ್ರಾಮಾದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವೂ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
152. ಸಲುವುದು | ಇಂದು ಮೊದಲು ಈ ಹುಳ್ಳೇನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವು ಇದರುಪಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯ ಮಾಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ
154. ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕಂ ಸಲ್ಲುದು | ಮತ್ತಮೀ ಹುಳ್ಳೇನಹಳ್ಳಿ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತುಸ್ವೀಮೆಗಳೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣ್ಯಾಗಾಮಿ ನಿದ್ಧ ಸಾಧ್ಯಂ
156. ಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು ಮೀ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
157. ಶಾಶ್ವತವಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ್ಯ ಸ್ಥಾಯಿಯಾಗಿ ಸಲ್ಲುದುಯೆಂದು | ಆಶ್ರೇಯಗೋತ್ರ ಶಿಖರಾ
158. ಲಂಕಾರ ಕಲ್ಪತಾಪಿಯುಂ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಶೋಭಾವಹ ಸುಪರ್ವ ಮಣಯುಂ ಪುಕ್ಕಾಪಾ
159. ಪ್ರಖ್ಯಾಪಕ ಸುಧಾರನ ಪಲಮುಮೆನಿಸಿ ಪ್ರಸಿದ್ಧಿವೆತ್ತ ಚಕದೇವ ಮಹಾರಾಜೋಡೆಯರವರ
160. ಪೌತ್ರರುಂ | ಕಂಠೀರವ ನರಸರಾಜೋಡೆಯರವರ ಸುಪುತ್ರರುಂ | ಚರಾಜಮಾಂದಾ ಗರ್ಭಾ
161. ಮೃತಾಂಬೋಧಿ ರಾಕಾಸುಧಾಕರರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
162. ಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ದಂಡ ದೋರ್ದಂ
163. ಡ ಸಂಗ್ರಾಮರಾಮ ರೋಕ್ಕೈಕವೀರ ನರಪತಿ ಮಹೀಶೂರಾಪ್ರತಿಮ ಕೃಷ್ಣ ರಾಜೋಡೆಯ
164. ರವರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನ || ಏಕೈವ ಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂ
165. ಭುಜಾಂ | ನಭೋಹ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ | ದಾನಪಾಲನಯೋರ್ಮುಘೈ
166. ದಾನಾಚ್ಚೈಯೋನು ಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವನುಂಧರಾಂ ಪಷ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾ

169. ಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ  
ಕಾರೇ ಕಾರೇ ವಾ  
170. ಲನೇಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಯೋ ಭೂಯೋ  
ಯಾಚತೇ ರಾ  
171. ಮಚಂದ್ರಃ | ಶ್ರೀ ರಾಮಾಯಣ ದಾರತ ಪಾರಾಯಣ ವಿಹಿತವೃತ್ತಿನಾ ಕೃತಿನಾ | ಕವಿನಾ ತರು  
172. ಮರೆಯಾಚಾರ್ಯೇಣೇದಂ ತಾಮ್ರಶಾಸನಂ ಲಖಿತಂ || ೧ || ೦ || ೧ ||

ಶ್ರೀ ಕೃಷ್ಣರಾಜಃ

I B:—

1. ಶುಭಮಸ್ತು
2. ಪಾತು ತ್ರಿಣಿ ಜಗಂತಿ ಸಂತತಮಕೃಪಾರಾದ್ರಾಮುಜರನ್ ಕ್ರಿಡಾ
3. ಕ್ರೋಡ ಕಲಬರಸ್ತು ಭಗವಾನ್ಯಸ್ಯೈವ ದಂಭಾಂಕುರೇ | ಕುರ್ಮಃ ಕ
4. ಸ್ವದಿತಿ ನಾಙ್ಗತಿ ದ್ವಿರಸನಃ ಪತ್ರನಿತಿ ದಿಗ್ವದಂತಿನೋ ಮೇರುಃ ಕೋಶನಿತಿ ಮೇರಿ
5. ನೀ ಜಲಜನಿತಿ ವ್ಯೋಮಾಪಿ ರೋಲಮ್ಬನಿತಿ | ಹರೇಕ್ಷಿಲಾ ವರಾಹಸ್ಯ ದಂಭಾ
6. ದಂಭಸ್ತು ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಭಾರ್ವಿ ಲಬ್ಧಾ ಶ್ರಿಯಂ
7. ದಧೌ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಯೇವ ಭಜಾತಿ ಲೀಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಪಾಣಿಕತಾ
8. ನಂ ಮಹೀಶ್ವರಃ | ಅಪಿ ಚ ನಿಃಖಿಲ ಹೇಯ ಪ್ರತಿನೀಕಂ ತದೇಕಂ ವೃದ್ಧ ಶಯನೀಶ್ವರಂ
9. ಬ್ರಹ್ಮ ಲಕ್ಷ್ಮೀ ಸಹಾಯಂ | ಪುರುಷಾನ್ವಿದಿವಿಶೇಷಂ | ದೃಷ್ಟಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿಂ ಪುಷ್ಕರ ಗಂಭೀರ ಹಿರಣ್ಯಗಂಭೀರಭೂತ | ಪ್ರಜಾಪತೇರಿತಿ
11. ರೇವತೀನ್ದು ರಿನ್ದೋವ್ಯುಧೋ ಬುಧಾತ್ | ಪುರುಷಾಸ್ತತಶ್ಚಾಯುರಾಯುಷೋ ನಬುಧೋ
12. ಜನಿ | ಯಾತಿರ್ನಹುಪಾದಾಸೀದಯಾತೇರ್ಯದು ಭೂಪತಿಃ | ದ್ವಾರಕಾ ನಗರೋಪಾಂತೇ ಸ
13. ನಂತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟಿ ದೇಶಮಾಜಗಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಭರಣ ಕುಲದೈವತಮೀಕ್ಷಿತು ರಮಾರಮಣಂ | ರಾಮಣಿ
15. ವ್ಯಕ್ತ ಮಾಲೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅತ್ರೈವ ವಸತಿ ಚಕುರ್ಮಹಿ
16. ಶೂರ ಪುರೇವೇ | ತೇಷ್ವಾಸೀದರಿಗೋಧೂಮ ಭರತೋ ವೇದಚಾಮರಾದ್ | ಪ್ರಾಪಾ
17. ನ್ತೇಶ್ವರ ಗಣಾಧ್ಯಕ್ಷಂ ಪ್ರಾಜ್ಯಂ ವಿರುದ್ಧಮೃಜಿತಂ | ಸುತಾಸ್ತಸ್ಯ ತೇಷ್ವಾಶ್ವಸ್ತಿ
18. 'ಮರಾಜಮಹೀಪತಿಃ | ಆಸೀದನಂತರಸ್ತಸ್ಯ ಸೋದರಃ ಕುಣ್ಣಭೂಪತಿಃ | ಆಸೀದಸ್ಯ ಕನೀ
19. ಯಾಂಶ್ಚಾಮ ನೃಪಸ್ತಸ್ಯ ಸದ್ಗುಣ ಗುಣಾನ್ | ರೇವತಿವೇದಕ ಮಾ ಜಾತಜಯ-
20. ದೋ ರಾಮರಾಜ ಸೇನಾಧ್ಯಕ್ಷಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿ ಸ್ತದಶಾಸ್ತೇ ಪರಸ್ಪರಂ ಸಹ
21. ಶಾಃ | ಜಾತಾ ವಿಜಯ ಸಹಾಯಾ ಸ್ತಾಶ್ಚಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋ ರಾ
22. ಜ ಭರಾಧಿರಾಜಸ್ತಂತ್ರಾಮ ಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಭಂ | ಗರ್ವೋದ್ಭವಹಾರಗ ಹರಿಃ ನಾಥ

II a:—

23. ಮಪೌಥ ಯದ್ವಾಜಿ ಕಶಾಭಿವಾತೇಃ | ಜಿತ್ವಾ ತಿಹಮಲ ರಾಜಂ ಹೃತ್ವಾ ಶ್ರೀರಂ
24. ಗ ಪಡ್ಧಮಿಹಾಸೌ | ಸಿಂಹಾಸನ ಮಥಿತಿಫುಲಗಂ ಭವತ್ಸಾರ್ವ ಭೂಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ವೇದಕ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೇರರಾಜಃ | ಯಜ್ಞೋಪವೀ
26. ತಾಕೃತಿभिಃ | ಕ್ಷತೈರ್ಬ್ರಾಹ್ಮಣಾಃ ಯನ ಹತಾ ಗಣಯಾಃ | ತಸ್ಯಾಸೀದದೇವರಾಜೇ
27. 'ದ್ರಸ್ತೋದರಸ್ತಮನಂತರಃ | ಚನರಾಜಾನುಜೋ ಯಸ್ಯ ಜಿಣ್ಣೋವಿಣ್ಣು ರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀ ದೇವರಾಜೇದೇರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಜ್ಞಿರೇ ಪಹತಿಸ್ಯದನಸ್ಯೇವ
29. ನಂದನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಪಾಮಾಥೋ ರಘುರಹೋ ನಿಯತಂ ಯದ್ಭಕ್ತಿ ಭಾ

30. व विवशैर्नित्यं परिचर्यते निजैरनुजः । लक्ष्मण इव द्वितीयस्तेषु श्री चिकदेव  
 31. राजेन्द्रः । मनसा वचसा वपुषा तमुपास्ते भ्रातरं ज्येष्ठं जयति शुभगु  
 32. णैः स्वैरद्वितीयस्तुतीयः श्रितजन सुरभूज श्रीनिधिद्वेवराजः । परिचरति  
 33. मुदायं भव्य कर्मानुजन्मा स खलु मरिय देव क्षमापतिस्सत्यस  
 34. ंधः । अस्याग्रजन्मनो दोष्टु देवराज महीभुजः । धर्म प्रत्यनुरूपासी  
 35. दमृतांवा यशस्विनी । साहि रामादिवामुष्मात्सीता कुश लवाविव  
 36. आसूत चिकदेवेन्द्र कंठीरव महीपति । तथोज्ञायान्गुणैः श्रेया  
 37. न्दूर स्सर्व्व कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति  
 38. ययाति विक्रम मुखैरुत्तंसिता प्राक्तनैर्यस्योदार गुणैरियं  
 39. प्रकटिता चांद्रीकुलाभ्युन्नतिः । पातिव्रत्यमुपैति यत्र च जय  
 40. श्रीस्सद्गुणांभोनिधिस्सोयं कीर्त्तिवधू स्वयंवर पतिः श्रीचिकदे  
 41. वाधिपः । सर्व्वक्षोणिभृतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुष्प  
 42. न्भूरिकलानिजैर्व्वसुकुलैराशाः परं पूरयन् । सन्मार्गं प्रथयन्  
 43 to 49 in Kannada language  
 49. . . . . पृथोः कथामुथा भवन्नलामिदागल  
 50. सदार घोर खर्वतागताक्ष कार्त्तवीर्य कीर्त्तनं । दिलीप भूपतेर्यशः कशर्मैया  
 51. तु धर्मतो धरातल प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु  
 52. सतीषु तस्य श्रीदेवमांवा महिषी नृपस्य । कान्तासु कान्तासु रथांग  
 53. वाणील्लक्ष्मीरिवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्त्तिरियं मुरारे  
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति  
 55. मान्ये महि देवमांवा । तथा देव्या साकं महित चिकदेवेन्द्र नृपतिश्चि  
 56. राङ्गर्व्वनराज्यं जितसकल सामन्त समिति । द्विजान्देवान्वन्धून्बिध विबुधा  
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बभूवास्य जगतः । तस्माच्छ्रीचिक  
 58. देवाक्षप मकुट मणिर्देवमांवा धगाधौ विष्णोरंशेन जातस्स जयति  
 59. सततं राजकंठीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो  
 60. त्पादनेयः करीन्द्रः सन्मार्गं पूर्णचन्द्रश्शुभगुण निचयेयस्व  
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्तकलारि नृपाल शासने का  
 62. लः । कल्याण गुण सुशीलः कंठीरव नरसराज भूपाल । राजकुलाधि  
 63. शशांकः शूरो धरणीवराह विरुदांकः । रणसीमनि निशंकस्तरुणीनिव  
 64. हेनवीन मीनांकः । लुठितशात्रव मदगज कंटगलद्रुक्धार विग्रह रुचि  
 65. रः । कंठीरव इव विलसति कंठीरव नरसराज ओडेयोयं । ग्रामे ग्रामे  
 66. भूरिमृष्टाक्षदानं देवस्थानान्पुत्सवास्तेषु नित्यं । मार्गं मार्गं सद्  
 67. नानि प्रपाद्य शासत्युर्व्वी राज कंठीरवेन्द्रः । कंठीरव क्षमापति धर्मपत्नी  
 68. चल्वाजमावेति जगत्प्रसिद्धा । ज्ञायानुवृत्त्या भवदात्ममर्त्तु रामस्य सीतेव गु  
 69. णाभिरामा । तस्यां कंठीरवादजति यदुपतिर्देवकीर्म्मसिधौ शौरे कृष्णा  
 70. धरित्रीमवतुमिव सुतः कृष्णराज क्षितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह  
 71. रवादागतादर्थ्य सात्थाङ्गीतात्प्रत्यर्थ्य वृन्दादधिक विजयिता चिकदेवेन्द्र  
 72. माशु । अरुण पाणि तलोदर रक्षितैरमल शंखरथाङ्ग सरोरुहैः  
 73. अपि समाकलनेन रमा भुवोर्हरिर्मधि मही कृष्ण महीपति । आनर्भ  
 74. यं कुलपति चिकदेवराजो भक्त्या खहस्त धृतया निज मुद्रया च । पौ  
 75. त्रो भवत्स रुपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंक्रियाङ्गेष्विह रुक्मिणीय्यं वक्त्रांबुजेवागियमत्र सत्या श्री कृष्ण रा  
77. जे बलभद्र योगोप्यसौ स्फुटं शंसति कृष्ण भावं । गांभीर्यं गरिमा  
78. मतिर्मधुरिमादाक्ष्यं दया धीरता प्रागल्भ्यं पटुता प्रधान परता प्रेम  
79. प्रसन्नागिरः । इत्थं ये चिकदेव भूभुज महाराजे महान्तो गुणास्तान्स  
80. र्वानिह कृष्णराज नृपतौ साक्षाद्वेक्षा महे । वृष्णिवंश सुधाब्धीन्दुः कृष्णराज  
81. महीपतिः । विष्णुरेव स्वयंनोचेन्नैष्णव श्रीरियं कुतः । श्री यादवा  
82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमग्न्यं । संपत्सु  
83. तस्य च तदुत्सव दिव्यमूर्त्तस्सद्रत्न कंचुक मुदं चित मन्वकाशीत्  
84. श्री वेंकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिविकां सु  
85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपवर्हा भक्त्यार्पयत्सुमह  
86. ती कृति कृष्णराजः । पाताळं परिपालयत्यहिपतौ चाताशना भोगिनः  
87. शक्ते शासति नाकलोकममरास्सत्राशनं भुंजते । क्षोणीं रक्षति कृष्णराज  
88. नृपतौ सर्वं लभन्ते जना मृद्वन्नं मृदुलांबरं मृगमदं चामीकरं  
89. चामरं

89 to 92 in Kannada language

92. . . . . यद्दानं सुरभूद्वन्तिरयते यच्छ्रीसु  
93. राधीश्वरं यत्कीर्त्तिं सुरनिशुगां सुरगुरुं यदुद्धिरिद्धा किल । यच्छौर्यं द्विपता  
94. त्रिणेत्र नयन प्रोद्यत्करालानलं सोयं सत्यपराक्रमो विजयते श्री कृष्णराजो  
95. नृपः । इत्थं समस्त नृपराज किरीट नृत्यदाज्ञानटी । चटुल नाटक सूत्रधारः श्री

### III B:—

96. कृष्णराज नृपतिस्सकलांश्च धर्मान्कुर्वन्नथाव्युत कृपा पति ब्रह्मणार्थं । श्री  
97. निवास यतीन्द्रस्य कृपया परिपुष्टया श्रीवैष्णव श्रिया कृष्णराजेंद्रो  
98. तीव राजते । राज धर्मेण सततं रंजियन्नखिलाः प्रजाः । सुधांशुरिव भूतानां  
99. शुभदीयारभवत्सदा । यस्मिन्नंजयति महीं देव द्विजबन्धु मित्रवर्णाणां  
100. प्रकृतीनां प्रबलमभूत्तुष्टिः पुष्टिर्जयश्च धर्मश्च । सोयं पश्चिमरंगराज  
101. नगरी सिंहासनाधीश्वर श्री नारायण पाद पंकज युगी विन्यस्त विष्वग्भरः । प्रत्य  
102. र्थिक्षितिपालरत्नमकुटी नीराजितांश्चिश्चिरदेव ब्राह्मण रक्षणाय जगती  
103. साम्राज्य दीक्षावहन । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च  
104. 'द्रः । तेनेत्तमं दानमतीव लोके भूदानमेवेति कृती विदित्वा स्वाचार्यप्रिय शिष्या  
105. य सांगाद्ययन शालिने । सम्यगाचार निष्ठाय सात्विकाय कुटुंबिने । सिंग्य  
106. प्पेरुमाल नांन भारद्वाजाय पात्रभूताय । ग्रामं प्रादात्प्रेम्णा भूमीन्द्रः ।  
107. सर्वं सस्यवत्सीमं । सग्रामो होयसले देशे होगर्नाडु समीपतः नागम  
108. ज्जल संज्ञस्य नगरस्य स्थले स्थितः । हुळ्ळेन हळ्ळी संज्ञोयं कोप्पलु द्वितियान्वितः  
109. तस्यैतस्य चतुस्सीमा निर्णयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह  
110. स्ताक्षर चिन्हितं । आचंद्रार्कस्थितेः कर्तृ ताग्रशासन मुत्तमं । दातव्यमित्यप्र  
111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलेयार्यं कवि  
112. समाह्वय । अदिशच्छासन पद्यान्विरचय पलकासु लिख सुखायेति । दा  
113. तुः प्रतिगृहीतुश्च सर्वधर्मास्थि साधनं । तेनैव विदुषा चेदं लिख्यते तांन  
114. शासनं ॥॥ स्वस्ति श्रीनाथ नाभी नल्लिन भव विधानुर्द्धितीयो पराङ्मन्याद्य  
115. वाराह कल्पे परिणमतिमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मिन्कलि

116. समयमुखे शालिवाहे शकाब्दे भूते शैलार्णवर्चुक्षिति परिगणितेनन्तरे वर्त्तमा  
 117. ने वर्षे विश्वावसाश्वयुजे पक्षेच पांडवे । पौर्णमास्यां रवेर्वारे तारेत्रा  
 118. श्विनि संज्ञिके । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विधोः पुण्यकाले मही  
 119. दानं कर्त्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवनि नगरागत यादव भूपाल पुण्य फल  
 120. सन्तानः । अर्थिजन कदा शाखी प्रत्यर्थि व्रज सपक्ष पर्वत वज्री । श्रीमद्राजाधि  
 राजः श्री  
 121. भूपाल परमेश्वरः । प्रौढप्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिन्धु

IV a:—

122. राश्वलायन सूत्री क्षत्रियवरश्च ऋक्षाखी । चिकदेवराज पौत्रः पुत्रः  
 123. कंठीरव क्षितीन्द्रस्य । अप्रतिमकृष्णराजः । श्रीमानश्रान्तदान सुरभू  
 124. जः । भारद्वाजायापस्तंभाय यजु क्षुतिप्रवीणाय । तिरु नारायण पे  
 125. रुमाल् पौत्रायाल्लघिय दिगिय पुत्राय । दिग्यप्येरुमाल्नाम्ने ग्रामं  
 126. हुळ्ळेनहळ्ळिमभिरामं । करद्यळ्ळि मरळिकेरे कलिनाथ पुरो हरल्लु हळ्ळिरित्ये  
 127. तैः । संयुक्तमुपग्रामैश्चतुर्भिर्भरपि सस्ययुत चतुस्सीमं । निध्या  
 128. दष्टक सहितं सारामं ग्राम पंचकं राजा । पावनतर कावेरी कल्लोलास्फा  
 129. ल पूत साल परीते । धीरङ्ग पट्टणास्ये पश्चिमरङ्गक्षपाद् पुण्यक्षेत्रे  
 130. फणि परिवृढ पर्यङ्गे धीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला  
 131. लित पादस्त सन्निधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददामि वैष्णवा  
 132. येति । प्रादान्कृष्णार्पणमिति भूदानं दातु कृष्णराजेन्द्रः । इतःपरमुपग्राम  
 133. प्रधानग्राम गोचरं । चतुस्सीमा निर्णयादि लियते देशभाषया  
 134 to 164 are in Kannada language  
 164. . . . . एकैव भगिनी लोके सर्वेषामेव भू  
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुन्धरा । दान पालनयोर्मध्ये  
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनाद्च्युतं पदं । स्व  
 167. दत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्क  
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत वसुन्धरां पृष्ट्वैव सहस्रा  
 169. णि विष्टायां जायते किमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा  
 170. लनीयो भवद्भिः । सर्वानेताभ्राविनः पार्थिवेन्द्राभूयो भूयोयाचते रा  
 171. मचन्द्रः । श्री रामायण भारत पारायण विहित वृत्तिना कृतिना । कविना तिरु  
 172. मलेयाचार्येणैदं ताम्र शासनं लिखितं ॥—॥ ० ॥—॥

श्री कृष्णराजः

Transliteration

I A—

1. śubham astu ।
2. pātu triṇi jaganti santatam akūpārād dharām uddharan kṛiḍā-
3. krōḍa-kaḷēbaras sa bhagavān yasyaiva daṁshtrāṁkurē । Kūrmah ka-
4. ndati nālāti Dvirasanah patranti dig-dantinō Mēruḥ kōśati mēdi-
5. nī jalaḥjati vyōmāpi rōlambati । Harēr līlā varāhasya daṁshtrā-
6. daṇḍas sa pātu vaḥ । Hēmādri-kalaśā yatra dhātṛichhatra-śriyam

7. dadhau<sup>1</sup> jayati bhuvana-janma-sthēma-bhaṅgādililam sahaja-sakala-kalyāṇaikatā-
8. nam mahīyyaḥ<sup>1</sup> api cha nikhila-hēya-pratyanīkam tadēkaṁ vata-dala-śayanīyam
9. Brahma Lakshmi-sahāyam<sup>1</sup> purushān achid-aviśēsham<sup>1</sup> drishtvā dayāmāna-mānasasya
10. tadā Purushōttamasya nābhī-pushkara-garbbhē Hiranyagarbbhōbhūt<sup>1</sup> Prajāpatēr Atri-
11. r Atrēr Indur Indōr b Budhō Budhāt<sup>1</sup> Purūravāstatasch-Āyushō Nahushō
12. jani<sup>1</sup> Yayātir Nahushādāsīd-Yayātēr-Yadu bhūpatiḥ<sup>1</sup> Dvārakā-nagarō-  
pānte sa-
13. ntatā tasya santatiḥ<sup>1</sup> tasyām kritāvatārāḥ katichana Karṇāṭa-dēsam  
ājagmuḥ<sup>1</sup> Ya-
14. dugiri śikharābharanam<sup>1</sup> kula-daivatam ikshitum Rāmā-ramaṇam<sup>1</sup>  
rāmaṇi-
15. yyakam ālōkya dēśasyāsyā samutsukāḥ<sup>1</sup> atraiva vasatiṁ chakrur Mahī
16. śūra purē varē<sup>1</sup> tēshv āsīd ari-gōdhūma-gharaṭṭō Beṭṭachāmarāt<sup>1</sup>  
prāpā-
17. ntembara gaṇḍākhyam prājyam birudam ūrijitam<sup>1</sup> sutās trayōsya tēshv-  
ādyas Ti-
18. mma-Rāja mahīpatiḥ<sup>1</sup> āsīd anantaras tasya sōdaraḥ Kṛishṇa-bhūpatiḥ  
āsīd asya kanī-
19. yāms Chāma nripas sarvva-sadguṇa-garīyān<sup>1</sup> Rēmaṭi-venkaṭam ājav  
ajaya-
20. dyō Rāma Rāja sēnānyam<sup>1</sup> chatvārōsya kumārānis sadrisās tē paras-  
param sadri-
21. śāḥ<sup>1</sup> jātā vijaya-sahāyās sākshād iva sādhanōpāyāḥ<sup>1</sup> tēshv ādimō Rā-
22. ja-dharādhirājas saṁgrāma-bhūmau kila sa-pratiḥ<sup>1</sup> garvvōddhataṁ  
Kāruga haḷḷi-nātha-

## II A—

23. m apōthayad vāji-kaśābbhigātāḥ<sup>1</sup> jītvā Tirumala rājam hritvā Śrīram-
24. gapaṭṭaṇam ihāsan<sup>1</sup> simhāsanam adhitishṭhanu anvabhavat sarvva-  
bhauma sāmrajyam
25. tasyānujō Beṭṭada Chāmarājaḥ pratāpa-santāpita-vairi-rājaḥ<sup>1</sup> yajñōpavī-
26. tākritibhiḥ kshatair drāg rapāṅgaṇē yēna hatā gaṇēyāḥ<sup>1</sup> tasyāsīd Dēva-  
rājē-
27. mdras sōdaras samanantaraḥ<sup>1</sup> Chamnarājōnujō yasya Jishṇōr Vishṇur  
ivājani<sup>1</sup> a-
28. sya śrī Dēvarājēmdōr anuramjayataḥ prajāḥ<sup>1</sup> chatvārō jajñire paṇṭisya-  
mdansy-ēva

29. nandanāḥ ! Doḍa dēvarāja nāirā tēshām ādyō Raghūdvahō niyatam yad-  
bhakti bhā-
30. va vivaśair nityam paricharyatē nijair anujaiḥ ! Lakshmana iva dvitīyas  
tēshu śrī Chikka dēva-
31. rājēndrah ! manasā vachasā vapushā tam upāste bhrātaram jyēsthām  
jayati śubha gu-
32. naiḥ svair advitīyas tritīyāḥ śrita-jana-surabhūja śrī nidbird Dēvarājaḥ !  
paricharati
33. mudāyam bhavya karmānujanmā sa khalu Maṛiyā-dēva-kshnāpatis  
satya-sa-
34. mḍhaḥ ! asyāgrajanmanō Doḍa dēvarāja mahibhujāḥ ! dharma-patny  
anurūpā-
35. d Amritāmbā yasāśvinī ! sā hi Rāmād ivāmushmāt Sitā Kṛṣṇa-Lavāv  
iva !
36. āsūta Chika-dēvēndra Kaṁṭhīrava-mahipatiḥ ! tayōr jīyān guṇaiḥ śrēyā-
37. n śūras sarvva kalādharaḥ ! udāś Chika-Dēvēndra Upēndra iva  
viśrutaḥ ! Kāṁsārāti
38. Yayāti-Vikrama-mukhair uttamsitā prāktanair yasyōdāra-guṇair iyam
39. prakatitā chāndrī-kulābhyaṁnatīḥ ! pātivratyam upaiti yatra cha jaya-
40. śrīs sad-guṇāmbhōnidhis sō'yaṁ kīrtti-vadhū-svayaṁvara-patiḥ śrī  
Chikka-Dē-
41. vādhipaḥ ! sarvva-kshōṇi-bhritāṁ śīrassu kalayan pādārppaṇaṁ praty-  
aham pushṇa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ param pūrayan ! sanmārggaṁ  
prathayan
43. vṛi || baḷegum samtasam unṁugum bage yaralgum prajñe salgum  
vacham paliku-
44. m geyme madalgum oljasam aṇam peṁp-ōrugum mattam ēṁ ! keḷe-  
golgum
45. nevam illadella jagamant ālgaigum ā daivamum talirvannam Chikadēva-  
rāyana
46. dayāṁkūraṅkaṭākshāṁtadoḷe ! baḷed-ari saṇiyadalli Chikadēva nṛi-  
pālana kaiyya

## II B—

47. naṁḍakaṁ poḷedoḍanāntu kurtti karuḷam bharadintiridurbbi rāja sam-  
kuḷamane
48. poydu kāydu Madhurēśana geldu puravrajamgaḷam śēḷed-eḍeyāḍugum  
kha-
49. lara śikshipa Kṛishṇana līleyante vōl ! prithōḥ kathāmuthā bhavan  
naḷābhidāḷa-

50. ttadāra ghōra kharvatāgatāksha Kārttavīrya kīrttanam ! Diḷīpa bhūpatēr  
yasah kva śarmma yā-
51. tu dharmmatō dharūtalam praśāsatiha Chikka dēva bhūvarē ! satishu mā-  
nyāsu
52. satishu tasya śrī Dēvamānpbā mahishī nṛipasya ! kāntāsu kāntāsu  
rathāṃga
53. vāṇīr ! Lakshnīr ivēyam hṛidayaṅgam ābhūt śaktiḥ parāmūrttir iyaṃ  
Murārē
54. śārīṇīvā karuṇā tadīyyā ! bhūlōka puṇyair avatāritēyam nānyēti
55. mānyē mahi Dēvamāmbām ! tayā dēvyā sākam mahita-Chikadēvēndra-  
nṛipatiś chi-
56. rān kurvvan rājyam jita-sakala-sāmanta-samitiḥ ! dvijān dēvān bandhūn  
vividha vibudhā-
57. n samṣrita-janān paritrātum Lakshmi-patiriva babhūvāsyā jagataḥ !  
tasmāchchhri Chikka
58. dēvān nṛipa-makuta-manīr d Dēvamāmbōdharābdhau Vishṇōr aṃśēna  
jātas sa jayati
59. satatam rāja-kamthīravēndrah ! yas satyē Rāma chamdras sakala ripu  
vanō-
60. tpātānēyah karīmdrah sanmārgē pūrṇa chamdras śubha-guṇa-nichayē  
yas sva-
61. yam Yādavēndrah sa jayati vidyālōlas sakalāri nṛipāla śāsanē kā-
62. lah ! Kalyāṇa-guṇa-suśīlah Kamthīrava Narasarāja bhūpālah ! rāja-  
kulābdhi-
63. śasāṃkaḥ sūrō dharaṇī varāha birudāṃkaḥ ! raṇasīmani niśśāṃkas-  
taruṇīniva-
64. hē navīna-mīnāṃkaḥ ! lumthita śātrava-mada-gaja-kamtha gaḷad  
rakta dhāra vighraha ruchi-
65. rah ! kamthīrava iva vilasati Kamthīrava Narasarāja oḍeyōyam ! grāmē  
grāmē
66. bhūri mṛishṭāṇna-dānam dēvasthānāny utsavās tēshu nityam ! mārgē  
mārgē sadva-
67. nāni prapāscha śāsatyurvvīm rāja-kamthīravēndrē ! Kamthīrava  
kshmiāpati dharmma patnī
68. Chalvājamānpbēti jagat prasiddhā ! ohhāyānuvṛityā bhavadātma bharttū  
Rāmasya Sītēva gu-
69. nābhirāmā ! tasyām Kamthīravēndrād ajani Yadupatir Dēvakī-garbha.  
simdhau Śaurēḥ Kṛishṇō-
70. dharitrīm avatum iva sutah Kṛishṇarāja Kshitīmdrah ! samprāpta yasya  
janmōtsava pataba

## III A—

71. ravād āgatād artthi-sārthād bhītāt pratyartthi brīṃdād adhika vijayitā  
Chikkadēvēndra-
72. m āsu<sup>1</sup> aruṇa--pāṇi talōdara rakshitair amalāśaṅkha rathāṅga  
sarōruhaiḥ
73. api samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahīpatiṃ  
ānarchcha-
74. yaṃ kulapatiṃ Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā  
cha<sup>1</sup> paṇ-
75. trō bhavat sa kṛipayāsa sa ēva Kṛishṇō nāmnā gurus tam akarōt kīla  
Kṛishṇarājāṃ
76. alāṃkṛiyāṅgēshviba Rukminīyyaṃ vaktrāmbujē vāgiyam atra satyā  
śrī Kṛishṇarā-
77. jē Balabhadrayōgōpyāsaṃ sphutaṃ śaṃsati kṛishṇa bhāvāṃ<sup>1</sup> gāṃbhīr-  
yaṃ garimā-
78. matir mmadhur imādākshyaṃ dayā dhīratā prāgalbhyaṃ patutā pradhāna  
paratā prēma-
79. prasannāgiraḥ<sup>1</sup> itthaṃ yē Chika-Dēva-bhūbhujā-mahārājē mahāntō guṇās  
tān sa-
80. rrvān iha Kṛishṇarāja nṛipatau sākshād avēkshāmahē<sup>1</sup> Vṛishṇi-vamśa-  
sudhābdhīnduh Kṛishṇarāja
81. mahīpatiḥ<sup>1</sup> Vishṇur ēva svayaṃ nōchēd Vaishṇava-śrīriyaṃ kutaḥ<sup>1</sup> śrī  
Yādavā-
82. chala patēḥ kula-nāyakasya Nārāyaṇasya lavaratna-kirīṭaṃ agryaṃ -  
sāmpatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kaṃbhukam udāṃchita  
manvakāśīt<sup>1</sup>
84. śrī Vēṃkaṭāchala patēḥ śubhadanta chitrāṃ sauvarṇa- paṭṭa-ghaṭitāṃ  
śībikāṃ su-
85. rāmyāṃ<sup>1</sup> sarvōtsavāya sa-sukhāstaraṇō-pabarhāṃ bhaktyārpayat  
sumaha-
86. tīm kṛiti Kṛishṇarājāḥ<sup>1</sup> pātālaṃ paripālayaty abipatau vātāsanā  
bhōginah
87. Śakrē śāsati nāka-lōkam amarās satrāśanaṃ bhūṃjatē<sup>1</sup> kshōṇīm rakshati  
Kṛishṇa-Rāja
88. nṛipatau sarvvē labhantē janā mṛidvannaṃ mṛidulāṃbaram mṛiga-  
madam Chāmikaraṃ
89. chāmaram<sup>1</sup> Kaṇḍa padya<sup>1</sup> eredarg-ivāvu sura-taru sura-maṇi sura-  
paśugaḥ ereyadargg-ō-
90. Id ivāṃ maraṇaṃ maṇiyuṃ paśuvuṃ doreye śrī Kṛishṇa-rāja dharāṇi-  
śvaranōḥ

91. śaraṇāgataṁ rakṣhaṇaṁ birudaṁ śibi kṛtayugakke trētege rāmaṁ |  
vara kṛṣṇaṁ dvāpa-
92. radoḥ dharisidan | Kalige kṛṣṇarāja narēndraṁ | yad dānaḥ sura-bhū-  
ruhan tirayatē yach chhriṣ su-
93. rādhiśvaraṁ yatkiṛtti sura niśnugāṁ suragururṇaṁ yad buddhir itthā  
kila | yach chhauryaṁ dvishatā-
94. m tri-nētra nāyana prōdyatkarālānalaṁ sōyaṁ satya-parākramō vijayatē  
śrī kṛṣṇa Rājō-
95. nṛipaḥ | itthaṁ samasta-nṛipa-ratna-kirita-nṛityad-ājñā-naṭi | chaṭula-  
nāṭaka-sūtradhāraḥ śrī

III B—

96. kṛṣṇarāja-nṛipatis sakalāmścha dharmmān kurvann athāchyuta  
kṛipāpati-braṇḥaṇārthaṁ | Śrī-
97. nivāsa yatīndrasya kṛipayā paripuṣṭayā śrīvaishṇava śriyā kṛṣṇa  
rājēndrō-
98. tīva rājate | rāja dharmmēṇa satataṁ rāṁjiyann akhilāḥ prajāḥ |  
sudhāmśuriva bhūtānāṁ
99. śubhadīyārabhavat sadā | yasmin rāṁjayati mahīm dēva-dvija-bandhu-  
mitravargāṇāṁ
100. prakṛitīnāṁ prabalaṁ abhūt tushṭiḥ puṣṭir jayaścha dharmmaścha |  
sōyaṁ Paschima Rāṁgarāja-
101. nagari simhāsanādhiśvara śrī Nārāyaṇa pādapaṁkaja-yugī vinyasta  
vishvagbharaḥ | pratyā-
102. rtthi kṣhitipāla-ratna-makuṭi-nirājitāṁghriśchiraṁ dēva-brāhmaṇa-rakṣa-  
ṇāya jagati
103. sāmrajya-dikṣhāṁ vahan | sarvāṇi dānāni sadā dvijēbhyaḥ kurvvan  
mudā kṛṣṇa nṛipāla-cha-
104. mdraḥ | tēshōttamaṁ dānam atīva lōke bhūdānam ēvēti kṛiti vīditvā |  
svāchārya-priya-śiṣhyā-
105. ya sāṁgādyana-śālinē | samyag āchāra nishṭhāya sātvikāya kuṭumbinē |  
Simgya-
106. pperumāḥ nāmnē Bhāradvājāya pātrabhūtāya | grāmaṁ prādāt prēmṇā  
bhūmīndraḥ |
107. sarvva-sasyavat-sīmaṁ | sa-grāmō Hoysalē dēśē Hogarnnāḍu samīpataḥ  
Nāgama-
108. ṅgala saṁjñasya nagarasya sthalē sthitāḥ | Hullēna haḷḷi saṁjñōyam  
Koppalu dvitīyānvitāḥ
109. tasyaitasya chatus sīmā nirṇayādi prabōdhakaṁ varāha mudrā-samyuk-  
taṁ sva-ha-
110. stākshara chinḥitaṁ | ā-chandr-ārkkasthitēḥ kartri tāmra śāsanam  
uttamaṁ | dātavyam ity apra-

111. tima Kṛiṣṇa Rāja mahīpatiḥ || śrī Rāmāyaṇa pūrvvaka Tirumaleyāryaṃ kavim
  112. sam-āhūya<sup>1</sup> adīśach chhāsana padyām virachaya palakāsu likha sukhāyēti<sup>1</sup> dā-
  113. tuḥ pratigrihituścha sarvva dharmārttha sādhanam<sup>1</sup> tēnaiva vidushā-  
chēdam likhyatē tāmbra
  114. śāsanam || = || svasti śrīnātha-nābhi-naḥinabhava vidhātur dvitīyē  
parārddhēnhy-ādyē
  115. Vārāha kalpe pariṇamati manōramtarē saptamasya<sup>1</sup> ashtā vimśē  
yugēsmiṇ Kali
  116. samaya mukhē Śālivāhē śakābdē bhūtē śailārṇavarttu-kshiti-pariganitēnan-  
tarē varttamā-
  117. nē varshē Viśvāvasyāyujē pakshē cha pāṃḍavē<sup>1</sup> paurṇamāsyām Ravēr<sup>1</sup>  
vārē tārētr Ā
  118. śvini samjñikē<sup>1</sup> vajra yōgē bhādra-nāmni karaṇē grahaṇē vidhōḥ<sup>1</sup>  
puṇya kāle mahī
  119. dānam karttum prithvīmdra puṅgavaḥ<sup>1</sup> Dvāravati nagarāgata Yādava  
bhūpāla puṇya phala
  120. santānaḥ<sup>1</sup> artthi-jana-kalpa śākhī pratyartthi vraja sa-paksha parvata vajrī<sup>1</sup>  
śrīmad rājādhirājaḥ śrī
  121. bhūpāla-paramēśvaraḥ || prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-  
samjātaḥ || guṇa-simpdhu-

## IV 4—

122. r Aśvalāyana sūtrī Kshatriya varaścha Rikśākṣī ! Chika Dēva-Rāja  
pautraḥ putraḥ  
123. Kaṁthīra-va-kshitiṁdrasya ! apratima-Kṛishṇa Rājā ! śrīmān aśrānta  
dānasurabhū-  
124. jāḥ ! Bhāradvājāy Āpastambāya Yajuśruti pravīṇāya ! Tirunārāyaṇa Pe-  
125. rumāḥ pautrāy Ālaghiya Siṁgiya putrāya ! Siṁgyap Perumāḥ nāmnē  
grāmam  
126. Hullēna halliṁ abhirāmam ! Karadhyaḷli Maraḷikere Kalinātha purōharaḷu  
hallir ityē-  
127. taiḥ ! saṁyuktam upagrāmaḥ chaturbbhir api śasya-yuta chatus sīmam !  
nidhyā-  
128. dyastaka sahitaṁ sārāmaṁ grāma paṁchakam rājā ! pāvana tara Kāvērī  
kailōlāsphā-  
129. la pūta sālā parite ! Śrīraṅgapattanaḥkhyē Paschima Raṅgē kshapāda puṇya  
kshētrē  
130. phaṇi paribridha Paryāṅkē śrī bhūmibhyām sukhēna śayitasya !  
Raṅgēśasya Ramākara lā-

131. lita pādassa sannidhau tatprityai ! sōmōparāga kālē bhūmim pradadāmi  
Vaishnavā-
132. yēti ! prādāt Krishnārppanam iti bhū dānam dātṛi Kṛishṇa Rājēndrah !  
itaḥ param upa grāma
133. pradiāna grāma gōcharam ! chatus sīmā nirṇayādi likhyatē dēśa  
bhāshayā Hullēna
134. haḷli grāmada chatus sīme yelle vivara ! Karaḍi haḷli yellege mūdalu  
Daṁḍinaha-
135. ḷli yellege teṅkalu ! Biṁḍēna haḷli yelege paḍuvalu ! Narigalla toṛege  
baḍagalu !
136. ī madhya Hullēna haḷli chatus sīme ! Karaḍhyaḷli chatus sīme !  
Nerllakere yellege mū-
137. ḍalu ! haraḷukere yelege teṅkalu ! Hullēna haḷli yellege paḍuvalu Doḍḍa
138. Yakkaṭi yellege baḍagalu ! Maraḷikere yelle chatus sīme ! Kallinātha  
puraḍa yellege mūdalu
139. Hullēnahalli yelege teṅkalu ! Narigalla yellege paḍuvalu ! Chikka  
yakkaṭige baḍagalu ! Kallinātha pu-
140. rada chatus sīme vivara ! Māḍihallige saluva Kempēgaḍana Koppalige  
mūdalu ! Haraḷakerege teṅkalu !
141. Maraḷikere yellege paḍuvalu ! Māḍi haḷlige Mārana koppalige baḍagalu !  
Haraḷakere chatus sīme !
142. Kallanakerege mūdalu ! Taṭṭēhallige saluva Chikalingana koppalige  
teṅkalu ! Daṁḍina haḷli yellege
143. paḍuvalu ! Karaḍi haḷlige baḍagalu ! imṭi aidu grāmakkam voṭṭu  
chattus sīme vivaram āvu-
144. dene ! Nerllakere yellege mūdalu ! Daṁḍina haḷli yellege tenkalu !  
Biṁḍēnahalli yellege paḍuva-
145. lu Doḍḍayakkaṭi yellege baḍagalu ! imṭi chatus sīmeg olagāgiruvī Karaḍi  
haḷli Kalinātha-
146. pura ! Haraḷukere ! Maraḷikere ! Hullēna haḷli ! embī grāmamgal aidakkam  
pratyēkam āgiy a-
147. varava[r] a chatussīmā pradēśadalli pratishṭhāpitagaḷ āgiruva Vāmana  
mudrāmkita śilegalim

## IV B—

148. parivēshtita māḍi grāmamgalge salū bhūmigaḷaḷag umṭāda gadde  
beddalu tōṭa
149. tuḍike aṇe achchukaṭṭu kāḍārambha nīrārambha magga manevana suṅka  
pomma
150. suvarṇādāya kāṇike beḍige grāmādāya charādāya hōrādāya i-
151. vu muntāda ā sakala svāmyavū ī Śimpyapperumālayyage sarvvamānya-  
vāgi

152. saluvudu<sup>1</sup>imdu modalu i Hullēnahalli yemba grāmavu idar-upagrāma  
 153. sahitav āgi i Śingyapperumālayya māḍuva ādhi kraya dāna parivart-  
 tanegaḷ emba  
 154. vyavahāra chatuṣṭayakkam salvudu<sup>1</sup>mattam i Hullēnahalli muntāda  
 grāmōpagrāma-  
 155. mṅaḷa chatuṣ simegaḷolaḡaṇa nidhi-nikshēpa-jala-pāshāṇākshīṇy-āgāmi  
 siddha sādhyam-  
 156. gaḷemba aṣṭa-bhōga-tēja-svāmyamgaḷum i Śingyapperumālayyaga  
 sarvvamānyavāgi  
 157. śāśvatavāgi āchamdrārka-sthāyiyāgi salvudu yemdu<sup>1</sup>Ātrēya-gōtra  
 śikharā-  
 158. lamkāra-kalpa-śākhiyum Āśvalāyana-sūtra śōbhāvaha suparvva-  
 māṇiyum rikśākhā-  
 159. prakhyāpaka-sudhārāsa-phalamum enisi prasiddhivetta Chikadēva  
 mahārājodeyaravara  
 160. putrarum<sup>1</sup>Kamṭhirava Narasarājodeyaravara suputarum<sup>1</sup>Chalvājamāṃ  
 bā garbhā-  
 161. mṛitāmbōdhi-rākā-sudhākararum appa śrīman mahārājādhirāja rāja-  
 paramē-  
 162. śvara prauḍha-pratāpa birudemptembara gaṃḍa dharāṇi-varāha birudan-  
 uddamḍa dōrddam-  
 163. ḍa samgrāma-Rāma lōkaika-vīra narapati mahīśūrāpratīma Kṛishṇa-Rā-  
 jodeya-  
 164. ravaru barasi koṭṭa bhūdāna tāmra śāsana<sup>1</sup>ēkaiva-bhagīnī lōkē sarv-  
 shāmēva bhū-  
 165. bhujām<sup>1</sup>na-bhōjyā-na-karagrāhyā vipradattā vasumḍharā<sup>1</sup>dāna-pāla-  
 nayōr madhye  
 166. dānāch chhrēyōnupālanaṃ<sup>1</sup>dānat svargam avāpnōti pālanaḍ achyutam  
 padaṃ<sup>1</sup>sva-  
 167. dattā dviguṇam puṇyam para-dattānupālanaṃ<sup>1</sup>paradattāpahārēṇa  
 svadattam nishpha-  
 168. lam bhavēt sva-dattam para-dattam vā yōharēta vasumḍharām shashtir  
 vvarsha sahasrā-  
 169. nī viṣṭāyām jāyatē krimiḥ<sup>1</sup>sāmānyōyam dharma-sētu nṛipāṇam kālē  
 kālē pā-  
 170. lanīyō bhavadbhiḥ<sup>1</sup>sarvvān ētān bhāvinah pāṛthivēmdrān bhūyō  
 bhūyo yāchatē Rā-  
 171. machamdraḥ<sup>1</sup>śrī Rāmāyana-Bhārata-pārāyanavihita-vṛittinā kṛitinā  
 kavīnā Tiru-  
 172. maleyāchāryēṇēdam tāmra śāsanaṃ likhitam <sup>||</sup>|| <sup>||</sup>|| śrī Kṛishṇa  
 rājah.

*Translation*

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests Mēru as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishṇu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its finial.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishṇu) with Lakshmi as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōttama (Vishṇu) sprang Hīraṇyagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūrava; and from him sprang Āyu and from Āyu sprang Nahusha. From Nahusha was born Yayāti; and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karpāṭa dēśa to visit their family god Rāmāramaṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Beṭṭa-Chāmarāt, a mill for grinding the wheat, his enemies, who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahipati and next to him was his brother Kṛishṇa-bhūpati. His younger brother was Chāma nripa, possessed of all good qualities, who conquered in battle Rēvaṭi-Venkaṭa, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another; born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhirāja, according to his vow thrashed the proud lord of Kāruḡa-haḷḷi on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śrīraṅgaṭṭaṇa, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Beṭṭa Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājendra, whose younger brother, like Jishṇu to Vishṇu, was Channa Rāja.

To that Dēvarājendra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doḍḍadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmana, was Chikṅkadēva-Rājendra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva-Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Doḍḍa-Dēva-Rāja's lawful wife was the celebrated Amṛitāmbā. She, as Sītā bore Kuśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kaṇṭhīrava-mahīpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vamśa greatly exalted, more than by Kamsārāti, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmī of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhīpa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all inimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāja. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Pṛithu became obsolete, the renown of Naḷa's name vanished, Raghu's greatness disappeared; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmī among the beauteous wives of Rathāṅga-pāṇi. The embodiment of Murāri's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmī born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Viṣṇu himself, the king Kaṇṭhīravēndra, ever supreme; in truthfulness Rāmachandra; in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kaṇṭhīrava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kaṇṭhīravēndra ruled the earth.

The lawful wife of king Kaṇṭhīrava was Chālvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sītā to Rāma's. By her to king Kaṇṭhīravēndra was born, as Kṛishṇa the Yādūpati by Dēvakī, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Śankha and the lotus.

while Rāmā and Bhū are around him, whence we know that king Kṛishṇa is Hari himself. That same god Kṛishṇa, whom Chikkadēva Rāja, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Kṛishṇa Rāja. Rukmīṇī being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Kṛishṇa-Rāja shows evident proof that he is Kṛishṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Kṛishṇa Rāja. If the moon to the milk ocean, the Vṛishṇi-Vamśa, king Kṛishṇa-Rāja, were not Vishṇu himself, whence would be the Śrī or prosperity of the Vaiṣṇavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine gems and for Sampatkumāra, his processional image, he caused to be made a jewelled coat. For the god Venkatāchalapati, Kṛishṇarāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects Pātāla yet the bhōgis feed only on wind, Indra rules over Nākalōka yet the gods eat only the rice of offerings; but Kṛishṇa-Rāja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kalpavṛiksha, Chintāmaṇi and Kāmadhēnu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Kṛishṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kṛitayuga, by Rāma in Trēta, by Kṛishṇa in Dvāpara and in this Kaliyuga by the king Kṛishṇa Rāja. His Liberality puts to shame the Kalpavṛiksha as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛihaspati), his valour the flames of Śiva's central eye: thus supreme in true greatness is the king Kṛishṇa Rāja. Thus the king Kṛishṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrīnivāsa Yatīndra, greatly does Kṛishṇarājēndra shine in Śrīvaishṇava Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Raṅga, his mind placed at the lotus-feet of Nārāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Kṛishṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Siṅgyapperumāl, beloved disciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysala country, near Hogar nāḍu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppali. The unequalled Kṛishṇa Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleiyārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārdha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as saila arṇava ritu and kshiti (=1647) being past; in the current year Viśvāvasu in the bright half of Āsvayuja on full-moon day, Sunday, in conjunction with Āśvini nakshatra at the vajra-yōga and Bhadra-Karṇa: at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛiksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Rik śākha, the grand son of Chikka Dēva Rāja, and son of the great king Kanthirava, the unequalled Kṛishṇa Rāja, the most honourable, a Kalpavṛiksha in continual gifts—to Singyapperumāl of Bhāradvāja (gōtra) and Āpastamba (sūtra), professor of the Yajurveda, grandson of Tirunārāyana Perumāl and son of Alaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karadhyaḷli, Maralikere, Kalinātha and Purōharaḷu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīrangapaṭṭana whose walls are purified by the washing of the waves of the holy Kāvēri, in Paschimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Viṣṇu) reposing in happiness with Śrī and Bhūmi on his couch the serpent Ādiśēsha, in order to please him at the auspicious Sōmōparāga “I grant the land to the Vaishnava” thus the donor Kṛishṇa Rājendra granted the land so that it may be an acceptable offering to Kṛishṇa.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahalli:—to the east the boundary of Karaḍi halli; to the south the boundary of Daṇḍina halli; to the west the boundary of Biṇḍēnahalli; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahalli.

The boundaries of Karaḍyahalli: to the east the boundary of Nerlekere; to the south the boundary of Haralukere; to the west the boundary of Hullēnahalli; to the north the boundary of Doḍḍayakkaṭi.

The four boundaries of the village Maralikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahalli; to the west the boundary of Narigal; to the north Chikkayakkaṭi.

The details of the four boundaries of Kallināthapura: to the east of Kempegauḍana koppalu, a hamlet of Māḍihalli; to the south of Haralakere, to the west the boundary of Maralikere; to the north of Māḍihalli and Māranakoppalu.

The four boundaries of Haralakere: to the east of Kallanakere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhalli, to the west the boundary of Daṇḍinahalli, to the north of Karaḍi halli—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Daṇḍinahalli; to the west the boundary of Biṇḍēnahalli and to the north the boundary of Doḍḍayakkaṭi.

Within these four boundaries the five villages Karaḍihalli, Kallināthapura, Haralukere, Maralikere and Hullēnahalli have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukaṭṭu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Siṅgyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, *vis.*, pledge, sale, grant and exchange that Siṅgyapperumālayya may enter upon regarding this village Hullēnahalli and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahalli and hamlets belong to Siṅgyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkalēva-Rāya famous as an ornamental Kalpavṛksha over the peak of Ātrēya gōtra, a decorative Chintāmaṇi (jewel of the gods) of Āśvalāyana śūtra, and the fruit nectar in the Rik-sākha; good son of king Kaṇṭhirava-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chalcājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharaṇīvarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Kṛishṇa Rāja got this copper śāsana of the grant of land written.

To all the kings there is but one sister, viz., lands given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time : Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyaṇa and Bhārata, the poet Tirumale-yāchārya, was this copper śāsana written.

(Signature) *Śrī Kṛishṇa Rājāḥ*

#### Note

This record now in possession of Sri H. P. N. Iyengar of Mēlukōṭe consists of five plates each measuring 15½"×10". The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Kṛishṇarāja. Not much peculiarity is noticed in the paleography, but ೆ has a stroke below, ೇ has completely taken the modern form, Repha is still written on the right hand top corner of the letter and ೈ and ೉ retain their old forms.

The plates are issued by Kṛishṇarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnaballi, along with four hamlets Karadihalli, Maralikere, Kalināthapura and Haralukere, all in the Nāgaṇaṅgala sthaḷa of the Hoysaladēśa, to one Śimpyapperumāl, son of Aḷaghiyasinghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The geneological portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjangud 295, Śrirangapatna 64 and 100, and

T. Narasipur 61. The Kannada verse in praise of Chikkadēvarāja ಬಸವರಾಜ ಸಂತಸಮಸ್ತಗೌ, etc., is from Apratimavīracharita (iii 46), an Alaṅkāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಎರವೇವವ ಸುರತರು ಸುರಮಣಿ, etc., occurs in Śrīraṅgapaṭṇa 64 also.

The composer of the present grant is Tirumaleyārya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇam Tirumaleyārya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kanṭhīraṇa Narasaraṇa and Kṛṣṇarāja. This Tirumaleyārya of the Kaundinya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyārya has also composed Dēvanagara copper plate grant of 1674, Kaḷale copper plate charter of 1716, Tonḍanūr copper plate grant of 1722 and Kanchimaṭṭha copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. 'Indeed so melodious are the poetical passages of Rāmāyaṇam Tirumaleyārya, that Singarārya quotes from them in his Mitravindāgovindam—a dramatic piece of the same age, the first of its kind in Kannada.'

(For details of life and achievements of Rāmāyaṇam Tirumaleyārya see Hayavadana Rao: History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

## TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *addes* of the pīṭha used for the processional images in the Narasimha temple.

ನೀರಾ ತಾಲ್ಲೂಕು ನೀಬಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ಸವ ಪೀಠದ ಅಡ್ಡೆಗಳಿಗೆ ಮುಚ್ಚಿರುವ  
ಹತ್ತಾರು ತಗಡುಗಳ ಮೇಲೆ.

ಒಂದನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

1. ಶ್ರೀ ಶಿವ ನರಸುಂಹ ಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

2. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧ ಗುರುವಾರದಲ್ಲ

3. ಹಳೆ ಮಾಜರಿಗಳ ಶಾವೆ ಶ್ರೀ

Transliteration

On the first addē

Śrī Sibi Narasimha svāmiyavara pādakke

On the second *aḍḍe*

2. Sarvajitu saṁvatsarada Māgha śu 1 Guruvāradallu

3. hale mājarigala śāve || śrī

### Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old Mājaris (offered) service to the feet of the god Narasimha svāmi at Sibi.

### Note

The record is on the brass covering of the two *aḍḍes* (bamboo poles) used for taking out the god in procession. It states that the old Mājaris offered the poles for the service of god Narasimha. The exact meaning of the word Mājari is not known. The details of the date are given only in cyclic era. No Śaka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A.D.

### 45

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ನೀವಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇರೆ.

1. ಶುಭಕೃತು ಸಂ | ರದ ಮಾಗ ಶುಭ ಗಿಲ್ಲು ಶ್ರೀ ಶೀವ
2. ನರಸಿಂಹಸ್ವಾಮಿ ಪಾದಕ್ಕೆ ಕುಂಟಗೌಡನ ಹಳೆ ರಂ
3. ಗೆ ಗೌಡನ ಕುಮಾರ ಪುಗೈಗೌಡನು ವಪ್ಪಿಸಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೇ ನಗೆ ಮಾಡಿದಂತ್ತವರು ಗೊಲ್ಲಹಳೆ ಕಂಚುಗಾರ ನರಸಪ್ಪನ
5. ಕುಮಾರ ಪುಗೈಯ್ಯನು ಮಾಡಿದ ಧ್ವಜಸ್ತಂಭ ||

### Transliteration

1. Subhakritu saṁ | rada Māga śuda 13 llu śrī Śībi
2. Narasimha svāmi pādakke Kuṇṭagaḍana hali Ram-
3. ge gaḍana Kumāra Vugre gaḍanu vappisida dhvaja stambha
4. yi naga māḍidamttavaru Gollahali kaṁchugāra Narasappaṇa
5. kumāra Vugraiyyanu māḍida dhvaja stambha ||

### Translation

On the thirteenth day of the bright half of Māgha in the year Subhakritu, Vugregaḍa, son of Range gaḍa of Kuṇṭagaḍana hali offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kanchugāra Narasappa of Gollahali made this.

## Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauḍa, son of Rangegauḍa of Kuṇṭa-gauḍana hālī, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamanṭapa of the Narasimha temple.

ಅದೇ ಬೀದಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾ ಬೃದಯ ಶ್ಯಾಲಿವಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೮೩ ನೆಯ ವಿಕ್ರಮ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು
3. ೧೦ ಲಾ ಬೀದಿ ಯಸರು ಅಣವನಾಗಪಯ ಕತಿ
4. ಭೋಸವಯವರ ಕೊಮಾರ ಯಲ್ಲಪದೆ ಲೊಕ್ಕಪ ಯವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗಪನಾರಣಪ್ಪನು ಶ್ರೀಮರಡಿ ಬಸವೇಶ್ವರ
6. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

## Transliteration

1. svasti śrī vijayābduḍaya Syālivāhana śaka va-
2. ruśā 1683 neya Vikramanāma saṁvatsarada Kārttika śu
3. 10 lū Bīlī beḍa . . . yisaru Aṇabe Nāgapaya kati—
4. Bhōsava yivara komāra Yallapade Lokkapa yivara kumā-
5. ru Bhōsava-Nāgapa-Nāraṇappanu śrī Maraḍi Basavēśvara-
6. ge māḍida bhakti || sa 30

## Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapa Nāraṇappa to the god Basavēśvara in the śaka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maraḍi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Naraśimha at Sibi by one Krishṇappa (see the next inscription.)

Second inscription on the same bell in the Narasimha temple at Sibi.

ನೀಲಿನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾವೇಯದ ಮುಖಮಂಟಪದಲ್ಲಿರುವ ಅದೇ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲಿರುವ ಎರಡನೆಯ ಶಾಸನ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯ ಶ್ಯಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೭೦೮ ನೇ
2. ಪರಾಭವ ನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೫ ಗುರುವಾರ ಶ್ರೀ ಶೀಲಿನರಸಿಂಹ
3. ಸ್ವಾಮಿ ದೇವಸ್ಥಾನಕ್ಕೆ ವಂಗಿಪುರದ ಹರಿಯಪ್ಪನವರ ಪುತ್ರರಾದ ತಮಂಜನ
4. ವರ ಪುತ್ರ ಲಕುಮಂಜನವರ ಕುಮಾರ ಕೃಷ್ಣಪ್ಪನವರ ಭಕ್ತಿ ಸೆರು ೩೦ ಪಂಚಾಲದ ಬೆಂ
5. ಗಲೂರ ನಂಜೈಯ ಕತ್ತಿದ ಬರಹ

#### Transliteration

1. śubham astu svasti śrī vijaya Śyālivāhana śaka varuṣa 1708 nē
2. Parābhava nāma saṁvatsarada Śrāvaṇa śu 5 Guruvāra Śrī sibi  
Narasimha
3. svāmi dēvasthānakke Vangipurada Hariyappanavara Pāṭrar āda  
Tammamanna-
4. vara putra Lakumammanavara kumāra Kṛṣṇappanavara bhakti sēru  
30 Pañchālāda Beṁ—
5. galūra Nanjaiya kettida baraha !!

#### Translation

May there be good fortune. Be it well. In the 1708th victorious Śālivāhana era, the year Parābhava on Thursday the 5th of the bright half of Śrāvaṇa, Kṛṣṇappa, son of Tammanna and Lakumamma and grandson of Hariyappa of Vangipura did service (by granting the bell) to the temple of god Narasimhasvāmi. (weight) 30 seers. The writing engraved by Nanjayya of Bengalūr belonging to the Pañchāla family.

#### Note

This is the second inscription on the same bell. It records that the bell was granted to the god Narasimha at Sibi by one Kṛṣṇappa. Nothing has been mentioned as to how Kṛṣṇappa got the possession of the bell which had been granted to the god Basaveśvara.

The record was engraved by Nanjayya a goldsmith at Bengaluru. The details of the date, viz., s 1708 Parābhava sam. Śrāvaṇa śu 5 Guruvāra correspond to 30th July 1786 a Sunday and not Thursday as stated in the record.

Third inscription on the same bell in the Narasimha temple at Sibi.

ಅದೇ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲಿರುವ ಮೂರನೆಯ ಶಾಸನ

1. ಶ್ರೀ ನರಸಿಂಹಾ ಕಡೆಗೆ ಕೃಷ್ಣಪ್ಪನವರ ಶೇವೆ

## Transliteration

Sri Narasimha Kacherri Krishnappa navara séve

## Note

This short record on the same bell states that the bell was offered by Kacherri Krishnappa. This Krishnappa might be the same person mentioned in the previous record. If so the purpose of this third record is not clear.

49

At Sibi, Sira Taluk, on another bell at the same Narasimha temple.

ಅದೇ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಗಂಟೆಯ ಮೇಲೆ.

- 1 ಶಾಲಿವಾಹನ ಶಕ ೧೭೯೧ ನೆ ಸಂದ ವರ್ತಮಾನಕ್ಕೆ ಸರಿಯಾದ
- 2 ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೧ ಲ್ಲೂ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯ
- 3 ವರ ಪಾದಸೇವಕನಾದ ಖಾಸ ಚಮನ್ ನರಸೈಯನ ಮಕ್ಕಳು ಖಾಸ ಮುಳ
- 4 ತ್ತಿನ ದಪೇದಾರ ರಂಗೈಯ ೧ ಸೇವೆಗಾರ ಸೀಬಯ್ಯ ೧ ಕೃಷ್ಣಯ್ಯ ೧ ಯೇ ೩ ಜ
- 5 ನಗಳು ಸೀಬಿ ರಂಗಸ್ವಾಮಿಗೆ ಘಂಟೆಮಾಡಿ ವಪ್ಪಿಸಿದ ಸೇವಾರ್

## Transliteration

- 1 Sālivāhana śaka 1791 ne samda vartamānakke sariyāda
- 2 Sukla-nāma samvatsarada Māgha ba 1 llū āḷida mahāsvāmiya-
- 3 vara pāda sēvakanaḍa khāsa chaman Narasaiyana makkaḷu khāsa muḷa-
- 4 ttina dapēdāra Raṅgaiya 1 Sēvegāra Sībaiya 1 Krishṇaiya 1 yē 3 ja-
- 5 nagalu Sibi Raṅgasvāmige ghaṇṭe māḍi vappisida sēvārta

## Note

Another large bell at the same temple has the present record which registers the grant of the bell to the god Rangasvāmi (same as Narasimha) at Sibi by the three sons of Narasaiya namely Dafedar Rangaiyya, sēvegara Sībaiya and Krishṇaiya. Narasaiya is stated to have been the khāsa chaman or the personal attendant to the Mysore king Krishnarāja Wodeyer III.

The details of the date, viz., ś 1791 Śukla sam. Māgha ba 1 correspond to Thursday the 10th February 1870 A.D.

50

Copper-plate grant of the Vijayanagar king Achyuta Rāya purchased from Sri M. Krishnachar, Mysore.

Three plates with ring and boar seal

Size : 11" × 7½" × ½"

ಮೈಸೂರಿನಲ್ಲಿ ವಾಸವಾಗಿರುವ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಚಾರ್ಯರಿಂದ ಕೊಂಡುಕೊಂಡ ವಿಜಯನಗರದ ಅಚ್ಯುತರಾಯನ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ: 11" x 7 1/4" x 1/2"

ಒಂದನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
- 2 ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲಲರಾ ವರಹಸ್ಯ ದಂಷ್ಟಾದಂಡಃ  
ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ರ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಭಾಮ ಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ  
ಯದ್ಗಜೋ
- 4 ಪೃಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇವೈರ್ಮಾಧ್ಯಮಾನಾನ್ಮಹಾಂ  
ಬುಧೇಃ ನವನೀ
- 5 ತಮಿವೋದ್ಭೂತಮಪನೀತ ತಮೋಮಹಃ | ತನ್ಯಾಸೀ ತ್ತನಯಸ್ತಪೋ ಭರತುರೈರನ್ವರ್ಥ  
ನಾಮಾಂಬುಧೈಃ ಪು
- 6 ಜೈರಸ್ಯ ಪುರೂರವಾ ಭುಜಬಲೈರಾಯುರ್ದ್ವಿಷೋಂ ನಿಘ್ನತಃ | ತನ್ಯಾಯ ನೃಹುಜೋಸ್ಯ ತಸ  
ಪರುಷೋಯುದ್ಧೇ
- 7 ಯಯಾತೀಕ್ಷಿತಾ ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುನಿಧಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇ ದೇವಕೀ ಜಾ  
ನಿ ದಿದೀಪೇ ತಿಂಮಧೂಪತೇಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇಷು ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ತಯೇ |  
ತತೋಭೂದ್ಭೂತಕೃಮಾ
- 9 ಮಾಜಾನಿರೀಶ್ವಕ್ಷಿತಿರಪಾಲಕಃ | ಆತ್ರಾಸಮಗುಣೋತ್ತಂಸಮಾಲಿರತ್ನಂ ಮಹೀಧುಜಾಂ | ನರನಾದುದ  
ಭೂತಸ್ಮಾ ನರನಾವನಿಪಾಲಕಃ | ದೇವಕೀಸಂದನಾತ್ಯಾ ಮೋ ದೇವಕೀಸಂದನಾದಿವ | ವಿವಿ  
ಧ ಸುಕೃತೋದ್ಭಾವೇ ರಾಮೇಶ್ವರ ಪ್ರಮುಖೇಮುಹುರ್ಮುಹಿತ ಹೃದಯಸ್ಥಾನೇ ವೃಧತ್ತ |  
ಯಥಾವಿದಿ
- 12 ಬುಧ ಪರಿವೃತೋ ನಾನಾ ದಾನಾನಿಯೋ ಭುವಿ ಷೋಡಶ ತ್ರಿಭುವನ ಜನೋದ್ಗೀತಂ | ಖ್ಯಾತಂ  
ಯಶಃಪುನ
- 13 ರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ವಾ ಬಹಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಘ್ಯೇವ ಶತ್ಕೂಂ  
ಜೀವಗ್ರಾಹಂ |
- 14 ಗಜೀತ್ವಾ ಸಮಿತಿ ಭುಜಬಲೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ವಾ ಶ್ರೀ ರಂಗಪೂರ್ವಂ ತದಪಿ ನಿಜಪ  
ಸೆ ಪಟಣಂ ಯೋಬಧಾಸೆ ಕೀರ್ತಿ ಸ್ತಂಭಾಂ ನಿಪಾಯ ತ್ರಿಭುವನ ಭವನಃ ಸ್ತೂಯಮಾನಾಪದಾನಃ |  
ಚೇರಂ
- 16 ಚೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಪಿ ಚ ಮಧುರಾವಲ್ಲಭಂ ಮಾನಧೂಷಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರುಷ್ಯಂ  
ಗಜಪತಿ ನೃಪತಿಂ
- 17 ಜಾಪಿ ಜಿತ್ವಾತದನ್ಯಾನ್ | ಆ ಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮ ಚರಮ ಭೂಭೃತೃಣಾಂತಂ ನಿಶಾಂತಂ |  
ಖ್ಯಾತ
- 18 ಕ್ಷೇಣೇ ಪತೀನಾಂ ಸ್ವಜಮಿವ ಶಿರಸಾತಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಾಜೀ ನಾಗರಾದೇವೈ  
ಕಾಸ
- 19 ರಾತ್ರೀ ಸುಮಿತ್ರಯೋ | ದೇವೈರವಿ ನೃಸಿಂಹೇಂದ್ರ ತನ್ಮಾತ್ಸಪ್ತರಥಾದಿವ | ವೀರಾವಿನಯನಾ  
ರಾಮ ಲ

- 20 ಕ್ಷಣಾವಿವನಂದನೌ ಜಾತೌ ವೀರನ್ಯಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿ | ವೀರಶ್ರೀನಾರಾಃ ಪುನಃವಿಜ  
 21 ಯ ನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥ ಕೀರ್ತ್ಯಾನಿತ್ಯಾನಿರನ್ಯಾನಗನಗನಹುಪಾನಪ್ಯವನ್ಯಾಮಥಾ  
 22 ನ್ಯಾನ್ | ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಶ್ಚಾದ್ಯಾ  
 ಚರಾಂತದವಿ  
 23 ಲ ಹೃದಯ ಮಾವಜ್ಯಂ [ರಾಜ್ಯಂ\*] ಶಶಾಸ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಪೀಕನಕ ಸದಶ್ವಿಯ ಶ್ರೀ  
 ವಿರೂಪಾಕ್ಷದೇವ  
 24 ಸ್ಥಾನೇ ಶ್ರೀ ಕಾಲಹಸ್ತೀ ಶಿತುರಪಿನಗರೆ ವೇಂಕಟಾದ್ರಿಚಕಾಂಚ್ಯಾ || ಶ್ರೀಶೈಲೇ ಶ್ರೋಣಶೈಲೇಮ  
 25 ಹತಿ ಹರಿಹರೇ ಹೋಬರೇ ಸಂಗಮೇಚ ಶ್ರೀರಂಗೇ ಕುಂಭಘೋಣೇ ಹತತಮನಿ ಮಹಾ  
 ನಂದಿರರ್ಥೇ ನಿ  
 26 ವಿತ್ತ | ಗೋಕರ್ಣೇ ರಾಮಸೇತೌ ಜಗತಿತದಿತರೇಷ್ಯಪ್ಯಶೇಷೇ ಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಧಿನಾನಾ ವಿ  
 27 ಧ ಬಹಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂ ಚತುರಂಗ ಪ್ರಕರಬರರಜಃ ಶುಷ್ಕದಂಭೋಧಿ  
 28 ಮಘ್ನಕ್ಷಾಭ್ಯತ್ಯಕ್ಷಚ್ಚಿದೋದ್ಯುತರ ಕುಲಿತಧರೋತ್ಕಂಠಿತಾ ಕುಂಠಿತಾ ಪಂಠಿತಾಧೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ  
 ವಿಶ್ವ ಚ  
 29 ಕ್ರಂ ಘಟಮುದಿತ ಮಹಾಧೂತಕಂ ರತ್ನಧೇನುಂ ಸಂಪ್ರಾಂಭೋಧಿಂಚ ಕಲ್ಯಾಣಿರುಹಲತಿಕೆ ಕಾಂ  
 30 ಚನಂ ಕಾಮಧೇನುಃ | ಸ್ವರ್ಣಕ್ಷಾಪೋಹಿರಣ್ಯಾಶ್ಚರಥಮಪಿ ತುಲಾಪೂರ್ವಗೋಸಹಸ್ರಂ ಹೇಮಾಶ್ಯ  
 31 ಹೇಮಗರ್ಧಂ ಕನಕರಿಥಾ ಪಂಚರಾಂಗಲ್ಯತಾನೀತ್ | ರಾಜ್ಯಂ ಪ್ರಶಾನ್ಯನಿರ್ವಿಘ್ನಂ ರಾ

#### ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜೈಂ ದ್ಯಾಮಿವ ಶಾನಿತುಂ | ತನ್ಮಿಂ ಗುಣೇನ ವಿಖ್ಯಾತೇ ಕ್ಷಿತೇರಿಂದ್ರೇ ದಿವಂಗತೇ | ತತೋವ್ಯಾವಯಿ  
 33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹೀಪತೀಃ | ಬಿರ್ಥಿಮಣೀಕೇಯೂರಂ ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜೇ  
 ಕೀರ್ತ್ಯಾಯನ್ಯ ಸಮಂತತಃ  
 34 ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಚ್ಯೈಕಂ ಪ್ರಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿರಥವತ್ ಧಾರೇಕ್ಷಣ ಪ್ರಾಯಶಃ  
 ಪದ್ಮಾಕ್ಷೋಪಿ ಚತುರ್ಭು  
 35 ಜೋಜನಿ ಚತುರ್ವಕ್ಶೋ ಧವತ್ಯದ್ಯಧೂತ್ ಕಾಲೇಬದ್ಗಮದಾದ್ರಮಾಚಕಮಲಂ ವೀಣಾಂಚ  
 ವಾಣೀಕರೇ | ಶಕ್ರಾಣಾಂವಾ ಸಮೇತೆ  
 36 ದದತಯುತಿ ರುಪಾಕಿಂನು ಸಪ್ರಾಂಬುರಾಶಿಂ ನಾನಾಸೇನಾ ತುರಂಗಾತ್ಯಟಿತ ವನುಮತೀ ಧೂಲಿಕಾ  
 ಪಾಲಿಕಾಧಿಃ | ಸಂ  
 37 ಶೋಷ್ಯಸ್ವೈರಮೇ ತತ್ತತ್ನಿಧಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೆ || ಬ್ರಹ್ಮಾಂಡ ಸ್ವರ್ಣಮೇರು  
 ಪ್ರಮುಖನಿಜಮಹಾದಾನ ತೋಯೈ  
 38 ರಮೇಯೈಃ | ಮದ್ವತ್ತಾಮರ್ತಿಸ್ಯಾರ್ಥಾಂ ಶ್ರಿಯಮಿಹ ರುಚಿರಂ ಭುಂಜತಾಮಿತ್ಯಪೇತ್ಯ  
 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ ಹೇತೋಸ್ತಪನರಥಗ  
 39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗ್ವಿತ್ತೈ ವ್ಯತ್ಯಾಪಿ ರವಿ ರುದಯ ದೈನಂ ಕಿತಾಂ ಸ್ತತ್ರತತ್ರ |  
 ಸ್ತಂಭಾಂಜಾತಿ  
 40 ತನುತಭುವಿಯೋ ಧೂಧ್ಯದಧ್ರಂಕಷಾಗ್ರಾನ್ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಭಾ  
 ವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈ  
 41 ಪ್ಷಾವ್ಯತ್ಯಾವ್ಯತ್ಯ ಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಭೂಯಸೇ ಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷು  
 ತೀರ್ಥೇಷ್ವಪಿ ಕನಕತುರಾಪುರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೇರಪಿ ಸಮಮಖರೈರಾಗಮೋ ಕಾವಿಧಾನಿ | ರೋಷಕೃತ  
ಪತಿಪಾರ್ಥಿ
- 43 ದಂಡಃ ಸೇಷ ಭುಜಕ್ಷತಿರಕ್ಷಣ ಶೌಂಡಃ | ಧಾನ್ಯೇ ತಪ್ತವ ರಾಯರ ಗಂಡಃ ಸ್ತೋಷಕೃದರ್ಥಿಷು  
ಯೋರಣಚಂಡಃ ರಾಜಾಧಿ
- 44 ರಾಜ ಇತ್ಯುಕ್ತೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ | ಮೂರುರಾಯರ ಗಂಡಶ್ಚ ಪರರಾಯಭಯಂಕರಃ  
ಹಿಂದು ರಾಯ ಸುರತ್ಪ್ರಾಣೋ ದುಷ್ಪ ಶಾ
- 45 ದೂಲಮರ್ದನ | ಗಜಾಘ್ರ ಗಂಡಭೇರುಂಡ ಯಿತ್ಯಾದಿ ಬಿರುದಾನ್ವಿತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ  
ಜಯಜೀವೇತಿವಾದಿಭಿ | ಅಂ
- 46 ಗವಂಗ ಕಳಂಗಾದ್ಯೈರಾಜ್ಯಾಭಿಃ ಸೇವ್ಯತೆಯಃ | ಸ್ತುತ್ಯಾದಾರ್ಯ ಸುದೀಭಿಃ ಸವಿಜಯನಗರೇ ರತ್ನ  
ಸಿಂಹಾಸನಸ್ಮ
- 47 ಕ್ಷಾಪಾರಾನ್ಯೈಷ್ವರಾಯ ಕ್ಷತಿಪತಿ ರಥರೇಕೃತ್ಯ ಕೀರ್ತ್ಯಾ ನೃಗಾದೀನ | ಆ ಪೂರ್ವಾದ್ರೇ ರಥಾ  
ಸ್ತಕ್ಷತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚರಾಂತಾ ರಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥೇ ಶ್ರಿಯಮಿಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀರ್ತ್ಯಾ  
ಸಮಿಂಥೆ | ಕೃತಪತಿ ಸುರಲೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂಶೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಂಜ್ಯಕರ್ಮಾಚ್ಯುತೇಂದ್ರಃ | ಪ್ರಕಟಮಮವ  
ನರೋಕಂ ಸ್ವಾಂಶಮೇತ್ಯಾರಿ
- 50 ಜೇತಾ ವಿಲಸತಿ ಹರಿಜೇತಾ ವಿದ್ಯದಿಪ್ತಪ್ರದಾತ | ಯತ್ತೀರ್ತಿಚಂದ್ರಶ್ಚರತಿ ಕ್ಷಮಾಯಾಂತಿ  
ಧಿಪ್ತಶೇಷಾ ನುವಿ
- 51 ವರ್ಧತೇಚ | ತನೋತಿಚಕ್ರಸ್ಯಮಿದಂ ಸಮಿಂಥೆ ದಿವಾಚ ಸಾಯಂ ಕುಮದೈರ್ವಿರುಂಥೇ | ಮದಂ  
ಮನಸಿ ಮಾರು
- 52 ತಂ ಶಿಥಿಲಯತ್ಯ ಮೇಯೈರಯೈಃ ಯದಶ್ಚ ಪಟಲೇ ಬುರೈರಜೋಭಿರುತ್ಥಾಪಿತ್ಯೈಃ | ಅಜೇ  
ಜನದನೇಕ
- 53 ಧಾ ಕಿಮುವಿಶೇಷಯತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಥನಸ್ಯನೋರಯ ವಿರೋಧಿನಂ ವಾಜಿನಂ | ಕಾರಾಗೃಹೇ  
ಕಲಿತವಾನಿ ವಿರೋಧಿಭೂಪ ದಾನಾವಲೇಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ | ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಭ
- 54 ಯಂಕರಸ್ಯ ಕಾವ್ಯಾನಿಸಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿಸುಸ್ಯ | ಗೋಕರ್ಣ ಸಂಗಮ ನಿವೃತ್ತಿ ಸುವರ್ಣಸಂಶ
- 55 ಕ್ಷೋಣಾದ್ರಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷು ಕಾಂಚ್ಯಾಂ | ಶ್ರೀ ಕಾಲಹಸ್ತಿ ನಗರೇ ಪಿಚ ಕುಂಭ  
ಘೋಷೇ ದಾನಾನಿ ಜೋ
- 56 ಡಶ ಬಹೂನಿ ಕೃತಾನಿ ಯೇನ | ಅಂಬೋಧೇನ ನಿವೀಯ ಮಾನ ಸಲರಾಗಸ್ತೇನ ಪೀತೋ  
ಝಿತಾಸ್ತರೋ ರಾಘ
- 57 ವ ಸಾಯಕಾಗ್ರ ಶಿಖಯಾ ಸಂತಪ್ತ ಮಾನಃಸದಾ | ಅಂತಸ್ತೈವಡಬಾನಲಸ್ಯ ಚ ನಿಖಾಜಾರೈ  
ವಿಶಿಷ್ಟೋಧ
- 58 ವಂ ಯದ್ವಾನಾಂಬು ಘನಾಂಬುರಂಬುಧಿ ರಜೋಪೋಷಾಃ ಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾಪಿ  
ಕಲಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಪಃ
- 59 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿತಂ ಗೀಯತೇಚಯಃ | ಸಜಯತಿನರಪಾರೋ ರತ್ನ ಸಿಂಹಾಸನಸ್ಮೇ  
ವಿಜಯನಗ
- 60 ರ ವಾನೀ ಕೀರ್ತಿ ಪೂರ್ತ್ಯಾಭಿರಾನೀ | ನೃಗನಲ ಸಹುಷಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಮ  
ಭುಜ ವೀರ್ಯೋ

62 ದಾಯ್ ಭೂರಚ್ಯುತೇಂದ್ರಃ || ಶಕಾಭೇ ಶಾಲಿವಾಹೇತು ಸಹಸ್ರೇಣ ಚತುಶತಃ | ಸಪ್ತ  
ಪಂಚಾಶತಾಯುಕ್ತಂ ನಿ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 63 ಣೌತಂ ಗಣತಕ್ರಮಾತ್ | ವತ್ಸರೆ ಮನ್ಯಥೇ ಮಾಸ ಕಾರ್ತಿಕೇ ನಿತ ಪಕ್ಷಕೇ | ದ್ವಾದಶ್ಯಾಂ ಪುಣ್ಯ  
64 ಕಾರೇತು ಸ್ಥಿರವಾರೇ ವಿಶೇಷತಃ | ತುಂಗಭದ್ರಾನದೀತೀರೇ ವಿಠಲೇಶ್ವರ ಸಂನಿಧೌ ಕಾಕರಾನ್ವಯ  
ಸಂಧೂ  
65 ತ ಯಾಪಸ್ತಂಭನೂತ್ರಿಣೇ ದೇವರಾತನ ಗೋತ್ರಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ | ವಿಶ್ವೇಶಾದ್ವರ  
ಪುತ್ರಾಯ ಕು  
66 ಪ್ವಾಧ್ಯರ ವರಾಯಚ | ವಾದಸಂಗರ ಸಂನದ್ಧ ವಿದ್ಯದ್ವಿಜಯಶಾಲಿನೇ | ತರ್ಕವಿಕ್ರಮ ಶೀಲಾಯ  
ಮೀಮಾಂಸಾ ತತ್ತ್ವ  
67 ದರ್ಶಿನೇ | ಶಬ್ದಶಾಸ್ತ್ರಧುರೀಣಾಯ ಕವಿತಾ ಚರ್ಕವರ್ತಿನೇ | ಶ್ರೌತಸ್ಮಾರ್ತ ಸದಾಚಾರ[ರ]ತಾಯ  
ಮನೀಷಿಣೇ | ಭೂದಾ  
68 ನ ಪಾತ್ರಭೂತಾಯ ಭೂಮಿದವಾಗ್ರಯಾಯನೇ ವಿನೀತಾಯ ವಿಶಿಷ್ಟಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ವಿನೇ |  
ದೇಶೇ ಹೊಯಿಸಣಾ  
69 ಭಿಚ್ಛೆ ತೊಂಡನೂರು ಸ್ಥಲ ಶುಭೇ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸೈವನೀಮಾಯಾಸ್ತು ಮನೋರಮೇ |  
ಕುರ್ವಂಕನಾಡಿತಿಖ್ಯಾತಂ ಪ್ರತಿ  
70 ಪ್ಷಿತ ಮನುತ್ರಮಂ | ಶ್ರೀವೀರಿಶಟ್ಟ ಹರಾಸ್ತು ಪ್ರಾಚೀಂದಿಶಮುಪಾಶ್ರಿತಂ | ಆನೆಹಾರೋರ್ಮ  
ಹಾಗ್ರಾಮಾತ್ ದಕ್ಷಿಣ  
71 ಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ನದ್ಯಾಸ್ತು ರೋಕಪಾವಿನ್ಯಾಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ ಮಠಕೇರಿ  
ಮಹಾದ್ವಾಪಾದುತ್ತ  
72 ರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮೋ ದೇವಿನ ಕುಪ್ಯಾಬ್ಧಿ ಶ್ರೀ ಚಕ್ರಮರಲಿಪ್ತಥಾ ಉಬಾಭ್ಯಾಂ ಮಿಲಿತಂ  
ಗ್ರಾಮಂ  
73 ಹಿರಿಯ ಮರಲಿಂ ಶುಭಂ | ಆಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಮೋಪಶೋಭಿತಂ |  
ಸರ್ವಮಾನ್ಯಂ ಚತುಃಸೀಮಾ ಸಂಯು  
74 ತಂಚ ಸತತಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣ ನಿಧನಾಧ್ಯ ಜರಾನ್ವಿತಂ ಅಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ  
ಮೇಕಭೋ  
75 ಗ್ಯಂ ಸಭೂರುಷಂ | ವಾವೀಕೂಪತಟಾಕಾದಿ ಕಚ್ಛೇನಾವಿಚ ಸಂಯುತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿ-  
ರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂ  
76 ದ್ರ ತಾರಕಂ | ದಾನಸ್ಯಾಪ್ಯಧರ್ಮಸ್ಯಾ ವಿಕ್ರಯಸ್ಯಾವಿ ಚೋಚಿತಂ | ಪರಿತಃ ಪ್ರಯತನ್ನಿಗ್ಧೈ  
ಪುರೋಹಿತ ಪುರೋ  
77 ಗಮೈಃ | ವಿವಿಧೈ ನಿಫುಭೈಶ್ರೌತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾ | ಆಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ  
ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ  
78 ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ತದಬ್ಧಾ ತತ್ತಿಥಾ ಮಾಸೇ ತನ್ನಿಂಕಾರೇ  
ವಿಸೇಷತಃ | ಗಾಗ್ನೋರ್  
79 ಶ್ರೀಮದ್ಭಚಕ್ರಾರ್ಯಪಾಪಸ್ತಂಭಾಬ್ಯನೂತ್ರಿಣಾ ಯಾಜುಷಾ ಪೇದಶಾಸ್ತ್ರಜ್ಞೋ ಪರಂಗೂರಪ್ತ  
ಯಾತ್ಮಜೋ | ವರದಾಯ

- 80 ಸೃನಿಂಹಾಖ್ಯಾ ಖ್ಯಾತಾ ಶ್ರೀರಂಗಪಟ್ಟಣೇ | ಗ್ರಾಮಾ ಸಂಬುನಹರಾಖ್ಯಾನ್ವಾರ್ವಾಂದಿಶಿಮುಪಾಶ್ರಿತಂ  
ಬಂಣಗಟ್ಟಾ
- 81 ನೃಹಾಗ್ರಾಮಾದ್ವಕ್ಷಿಣಾಂದಿತಮಾಶ್ರಿತಂ ಹಿರಿಯುಅಡವೆ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿಶಿಸ್ಥಿತಂ |  
ಕೆಂದನಹಾ
- 82 ರೊ ಮಹಾಗ್ರಾಮಾದುತ್ತರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮಂ ಹಾರುವಹರಾಖ್ಯಂ ಸಹಿರಣ್ಯಜರಾನ್ವಿತಂ |  
ಶ್ರೀಮಾ
- 83 ನಚ್ಯುತರಾಯೇಂದ್ರ ಉದಾಭ್ಯಾಂ ಮಿಲಿತಂ ದದೌ | ವರದಾರ್ಯ ನೃನಿಹಯೋಃ ಕೃಷ್ಣರಾಯ  
ಕಾರಾಗತಃ | ತಯೋರೇವೈಕೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ಪಾಠ್ಯಾಂ ಭುಜ್ಯತೆ ಸದಾ | ಪ್ರತಿಗ್ರಹೀತಾಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೇಂನ್ನತಃ ||  
ವಾದೀ ವಾಗ್ಮೀ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತಿ ಕೀರ್ತಿತಃ ವೃತ್ತಿಪ್ರಿಂಸತಿ ಸಂಖ್ಯಾಕಂ ಕಲ್ಪಯಿತ್ವಾ ಸಮಾಹಿತ | ಆತ್ಮನ  
86 ಸ್ತುತದಾವೃತ್ತಿಃ ಸಂಸ್ಮಾಪ್ಯನವಪಂವವ || ಅವಶಿಷ್ಟಾಸ್ತಥಾವೃತ್ತೀದ್ವಿಬಾಧ್ಯಾಂ ಪ್ರದದೌಮುದಾ ||  
ವೃತ್ತಿಮಂತತೌ
- 87 ಚ ಲಬ್ಧಂತೇ ಗೋತ್ರಸೂತ್ರಪುರನರಂ || ಗಾಗ್ನೋರ್ ಶ್ರೀಮಧ್ಯಚಕಾರ್ಯೋ ಯಾಜುಷಂ ಶಾಸ್ತ್ರ  
ಪಟ್ಟವಿತ್ | ಹೆರಂಗೊ
- 88 ರಪ್ತಯಾಚಾರ್ಯೋ ಹ್ಯಾಪಸ್ತಂದಾಖ್ಯ ಸೂತ್ರವಾನ್ | ತಸ್ಯಪುತ್ರೋನ್ಮನಿಂಹಾರ್ಯಃ ಪೂಜ್ಯ  
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾಶ್ವತೀಮಪ್ಪಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ ನತತಂ ತ್ವಿಹ | ಕೇಶವಾಧ್ವರಿಪುತ್ರೇಣ ವಸಗೋತ್ರೋದ್ಯವೇನ  
90 ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಥೇನ ವರಾವಸ್ತಂಬ ಸೂತ್ರಣೇ ಯಜುರಾಧ್ಯಾಪಕೇನಾಪ್ತುದೀಕ್ಷಿತೇನ ಮಹಾತ್ಮ  
91 ನಾ ವೃತ್ತೀನಾಪ್ತಕಂ ರಮ್ಯಂ ಭುಜ್ಯತೇಹ್ಯತ್ರ ಶಾಶ್ವತಂ || ತೈಸ್ತೈನಮಂ ತತಶ್ಚಿಹ್ನೈದಿಕ್ಷುಸ್ತಾಚ್ಯಾದಿ  
ಪುಕ್ತ
- 92 ಮಾತ್ | ನೀಮಾತುನಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಧತೆ ದೇಶಭಾಷಯಾ || ಹಿರಿಯಮರಲೇ ಯಂಬಗ್ರಾಮಕೆ  
ಪ್ರತಿನಾ
- 93 ಮಥೇಯವಾದ ಅಚ್ಯುತಪುರವೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವಿವರ ಮೂಡಲು  
ರೊಕ್ಕಾನೆ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 94 ಯಲ್ಲ ಅರ್ಧ | ಆಗ್ನೇಯಕ್ಕೆ ಮಡಕೆ ಪಟ್ಟಣದ ಕೆಂಗಳ್ಳಿ ನೆಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ಮಡಕೆವ  
95 ಟ್ಟಣದ ಧಾಯಮೊರಡಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಠದಲ್ಲಿ ಬಿಟ್ಟದ ಮೇರೆ ನೆಟ್ಟ ಕಂಠ | ಮಠಕೇರಿಯ  
ದಾರಿ
- 96 ಯ ಹೊಲದ ಯೀಶಾನ್ಯ ಆಲೂರದಾರಿಹೊಲದ ಬೇವಿನ ತಾಲು | ಆವೂರ ವೊಲಗೆರ್ಕೆಂದ  
ತೆಂಕರೊತ್ತಿ
- 97 ಹತ್ತಿಯ ಯೆರೆಯಮೇಡು | ನೈರುತ್ಯದಲ್ಲಿ ಹಿರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹೆವಬಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು | ವಾ  
98 ಯಾವ್ಯದಲ್ಲಿ ನಗುನನಹಲಯ ಯೆರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲಿ ನೆಟ್ಟ[ಕ್]ಲ್ಲು ಬಡಗಲು ನಗುನ  
99 ನಹಲಯ ಮೊರಡಿ ಬಿಟ್ಟನಾಯಕನಹಲಯ ಹೊಲೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಟ್ಟೊಬ್ಬೆ | ಆ  
100 ಹಲ್ಲೇವೊಲಗೆರ್ಕೆಯ ಸೊಪ್ಪಿನ ತುಡಿಕೆಯ ಮೂಡಣ ಕಟ್ಟೊಬ್ಬೆ ಅಲಿಂದ ತೆಂಕಲು ವೊಲಹೊಕ್ಕ ಕ  
101 ಡೀ ಹೊಲದ ಕಟ್ಟೊಬ್ಬೆ | ನೆಟ್ಟಕಲ್ಲ ಹೊಲ | ಹುಲ್ಲೆಮಾಲದ ಕಟ್ಟೊಬ್ಬೆ ಅಲ್ಲಂದ ಬಡಗಲಿತ್ತಿ ಬಿಟ್ಟ

- 102 ನಾಯಕನ ಹಲೇಮೊರಡೀ ಅನಿಹಾಲಕರಿಯ ಮೊರಡಿಬನವನ ಮೊರಡಿಯ ಮೇಗ  
 103 ಣಬನವನಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು ನುಗ್ಗೆ ಹಲ್ಲಯವಾನತೀ ಆಲು ಯೀಶಾನ್ಯದಲ್ಲ ಲೊಕ್ಕಾನೆ  
 104 ತಡಿಯ ಬೊಂಮದೇವರಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು ಪೂರಯಿತ್ತೋ ಬುಧವಾಚ್ಯಾಂನಾ ರಯಿತ್ತೋ ಮೈರಿಧೂಭುಪಾಂ  
 105 ಗರ್ವಂ ಅಚ್ಯುತ ವಿಕಿತಾವಲೋಕ ಮಚ್ಯುತರಾಯನ್ಯ ಶಾಸನಂ ತದಿದಂ | ಅಚ್ಯುತೇಂದ್ರಮಹಾ  
 106 ರಾಯಶಾಸನೇನ ಸಭಾಪತಿಃ | ಅಭಾಣೀಮದುಸಂದರ್ಭಂ ತದಿದಂ ತಾಂಬ್ರಶಾಸನಂ || ಅಚ್ಯು  
 107 ತೇಂದ್ರಮಹಾರಾಯ ಶಾಸನಾನ್ಯಲ್ಲಣಾತ್ಮಜಃ ತ್ವವ್ರಾ ಶ್ರೀವೀರಣಾಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಂ ಬ್ರ  
 108 ಶಾಸನಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ  
 109 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ಯೇಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಪಾಮೇವಭೂಭುಜಾ | ನಭೋಜ್ಯನಕ  
 110 ರಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ || ಶಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ  
 [ಪಾಲ\*]  
 111 ನೀಯೋಭವದ್ವಿ | ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ  
 ರಾಮಚಂದ್ರ |  
 112 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದಂತ್ತಾನು ಪಾಲನಂ | ಪರದಂತ್ತಾಪಹಾರೇಣ ಸ್ವದ  
 113 ತ್ವಂ ನಿಷ್ಕಲಂ ಭವೇತ ಸ್ವದತ್ತಾಂ ಪರದಂತ್ತಾ ವಾ ಯೋಹರೇತಿ ವನುಂಧರಾ | ಕ್ಷ  
 114 ಪ್ಪಿರ್ನರ್ಪಸಹತ್ತಾಣ ವಿಷಯಾಂ ಜಾಯತಕ್ರಮಿ || ನವಿಪಂ ಚಪಮಿತ್ಯಾಹುಬ್ರ್  
 115 ಹ್ಯನ್ಯಂ ವಿಪಮುಚ್ಯತೇ ವಿಪಮೇಕಾಕಿನಂ ಪಂತಿ ಬ್ರಹ್ಮನ್ಯಂ ಪುತ್ರ ಪೌತ್ರಕಂ ||

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ (ಕನ್ನಡಕರದಲ್ಲ)

### Transliteration

I B—

1. śrī Gaṇādhīpatayē namaḥ | namaḥ-tuṅga śiraśchumbi chāṃdra-chāmarā-  
chāravē trai-lō-
2. kya nagār-ārambha mūla stambhāya Sambhavē | Harēr-lilā-varāhasya  
damshtrā-damḍaḥ sa pātu vaḥ | Hēmādri
3. kalaśa yatra dhātrīcbhatra-śriyaṃ dadhau | kalyāṇāyāstu tad dhāma  
pratyūha-timirāpaham | yad gajō-
4. py Agajōdbhūtaṃ Hariṇāpi chā pūjyātē | asti kshīra mayād-dēvair  
mathyamānān mahāmbudhēḥ navaṇī-
5. tam'ivōdbhūtam apanīta tamō mahāḥ | tasyāsīt tanayas-tapōbhiratulair-  
anvartha nāmāṃ Budhaiḥ pu-
6. nair asya Purūravā bhuja-balair-Āyur-dvsihōṃ nighnataḥ | tasy-Āyar  
Nahushōsya tasya parushō yuddhē-
7. yayātī kshitau khyātas tasyatu Turvasu nibhaḥ śrī Dēvayānī-patēḥ |  
tad vampsē Dēvakījā-
8. ni didīpē Timna būpatīḥ | yaśasvī Tuluvēndrēshu Yadōḥ Kṛishṇa  
ivānvayē | tatōbhūd-Bukkamā-
9. jānir īśvara-kshīti-pālakaḥ | atrāsana guṇōttamaṃ maṇi-ratnaṃ mahī-  
bhujam | sarasād uda-

10. bhūta-smā-Narasāvan-pālakaḥ ! Dēvakī-namdanāt kāmō Devakī namda-  
nādiva ! vivi—
11. dha sukṛitōddānē Rāmēśvara pramukhē muhur-muḍita hṛdaya sthānē  
vyadhata ! yathā vidhi
12. budha-parivṛito nānā dānani yō bhuvi shōḍaśa-tri-bhuvana janōdgītaṁ !  
khyātaṁ yaśaḥ puna-
13. r-uktayan ! Kāvērīm āśu badhvā bahala jala-yutāṁ yō vilamghyēva śa-  
trūṁ jīva-grāhaṁ
14. gabhītvā samiti-bhuja-balō taṁ cha rājyaṁ tadyaṁ ! kṛtvā Śrīraṅga-  
pūrvam tadapi nija va-
15. se paṭaṇaṁ yō babhāse kīrtti stambhaṁ nikhāya tribhuvana bhavanaḥ  
stūyamānāpadanaḥ ! Chēraṁ
16. Chōlan cha Pāṇḍyaṁ tadapi cha Madhurāvallabhaṁ māna-bhūṣhaṁ !  
vīryōdagraṁ Turushkaṁ Gajapati nripatiṁ
17. chāpi jītvā tad-anyān ! ā Gaṅgā-tīra-Lankā prathama-charama bhū-bhṛi-  
tātāṁtāṁ nītāṁtāṁ ! khyāta
18. kshōṇī patināṁ srajam iva śirasā śāsanam yō vyatānit ! Tippājī Nāgala-  
dēvyō Kausa-
19. Iyā śrī Sumitrayō ! Dēvyōr iva Nṛsiṁhēmdra tasmat paṇti-rathādiva !  
vīrau vinayinau Rāma La-
20. kshmaṇāviva namdanau ! jātau vīra Nṛsiṁhēmdra Kṛishṇarāya mahi-  
pati ! vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna simhāsana-stha kīrtiyā nityānirāsyā Naga Naḷa Nahushā-  
nāpyavanyām athā-
22. nyān ! ā-sētōr āsumērōr avani suranutaḥ svāiram āchōdayādrār  
āpaśchādyāchalāṁtād akhi-
23. la hṛdayam āvajyaṁ [rājyaṁ] śaśa ! nānā-dānānyakārshī-kanaka sa-  
daśviya śrī Virūpāksha dēva-
24. sthānē śrī Kālabasti śiturapi nagare Vēṁkaṭādrau cha Kāṁchīyā ! Śrīśai-  
lē Śrōṇa śailē ma-
25. hati Hariharē Hōbalē Saṁgamēcha Śrīraṅgē Kumbhaghōṇē hata-tamasi  
Mahānamdi tīrthē ni-
26. vittau ! Gōkarnē Rāma sētau jagati tad itarēshvāpy-āśēshe punya-  
sthānēshvāladhi nānā vi-
27. dha bahala mahādāna-vāri pravāhaiḥ ! yasyōdam chaturaṅga-prakara-  
khara rajah śuśhyad-ambōdhi-
28. maghna - kshma - bhṛityakshachchudōdyattara - kulīsa dbarōtkamṛitā  
kuptṛitābhūt ! brahmāṁḍam viśva-cha-
29. kṛam ghaṭam udita mahā-bhūtakam ratnadhēnuṁ saptāmbōdhip cha  
kalya kshitiruha latike kām-
30. chanam kāmadhēnuḥ svarna-kshmaṇapō-hiranyāścha ratham api tulā-  
pūrsha gō-sahasraṁ hēmāśva

31. hēma-garbham kanaka-kari-rathā pañcha lāṅgalyatānit<sup>1</sup> rājyaṃ prasāsyā  
nirvighnam rā-

II A—

32. jyēṃ dyāu iva śāsitaṃ tasmīṃ guṇēna vikhyatē kṣhitēṃ iṃdrē  
divamgatē<sup>1</sup> tatōpyāvayi
33. vīra śrī Kṛishṇa-rāya mahīpatiḥ<sup>1</sup> bibharti maṇi keyūraṃ nirviśeṣaṃ  
mahībhujē kīrtiyā yasya samantatō
34. prasritayā viśvaṃ rujaikyam vrajēd ityāśamkya purā purārīr abhavat  
Bhālēkṣhaṇa prāyasaḥ padmākṣhōpi chaturbhu-
35. jōjani chaturvaktō bhavatyadyabhūt Kālī khadgamadād Rāmācha  
kamalam viṇam cha Vānī karē<sup>1</sup> śātrūṇāṃ vā samēte
36. dadata yiti rushā kimnu saptāmbu rāṣiṃ nānā sēnā turamgā trīṭita  
vasumatī dhūlikā pālīkābhiḥ<sup>1</sup> sa-
37. śōshya svairam ētat prati nidhi jaladhi śrēṇikā yō vidhatte<sup>1</sup> brahmāṇḍa  
svarṇa mēru pramukhaniḥ mahā dāna tōyā —
38. ranēyāḥ<sup>1</sup> maddhattam artisyārdham sriyam iha ruchiram bhūṃjatām  
ity avētya<sup>1</sup> prāyaḥ pratyūha hētōstapana rāthaga
39. tarālayam dēvatānām tat-tad digjaitra vṛityāpi ravir-udaya dainam  
kitāms tatra tatra<sup>1</sup> stambhām jāti
40. tanuta bhuvi yō bhūbhṛd abhramkashāgrāu<sup>1</sup> Kāmpchī Śrīsaila Sōṇachala  
Kanakasabhā Vēṃkatādri pramukhyē-
41. shvāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yaḥ<sup>1</sup>  
dēvasthānēshu tīrthēshvapi kanaka tulāpūru-
42. shādīni nān dānānyavōpadānair api samam akhilair āgamō kāmibhāni  
rōsha-kṛita patipārthi- — 2 II
43. dāṃḍaḥ sēsha-bhuja kṣhiti rakṣhaṇa śaumḍaḥ<sup>1</sup> bhāshege tappuva rāyara  
gaṃḍaḥ-tōshakṛid-arthishu yō ranachamḍaḥ rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gaṃḍaścha para-rāya  
bhayaṃkaraḥ Hīndu-rāya Suratrāṇō dushṭa śā-
45. rdūla-mardana gajaugha-gaṃḍabhērumpḍa yityādi birudānvitāḥ<sup>1</sup> ālōkaya  
mahārāya jaya jivēti vādibhiḥ<sup>1</sup> Aṇi —
46. ga Vaṃga Kalīṃgādyai rājyabhiḥ sēvyate yaḥ<sup>1</sup> etutyandāya sudibhiḥ sa  
Vijayanagarē ratna simhāsanaṣṭha
47. kṣhmāpālān Kṛishṇarāya kṣhiti patir adharīkṛitya kīrtiyā Nṛigādīn<sup>1</sup> a  
pūrvādrērathāsta Kṣhitīdnara kaṭa-
48. kādācha Hēmāchalāmtār āsētōr arthisārthē śriyam iha bahallī kṛitya  
kīrtiyā samīṃḍbe<sup>1</sup> kṛitavati suralōkam
49. Kṛishṇarāyē nijāṃsē tadanu tadānujānmā pūṃnya karmināchyutēṃdraḥ<sup>1</sup>  
prakaṭamam avanilōkam svāṃsā mētyāri—
50. jētā vilasati Harijētā vidvad iṣṭa-pradātā<sup>1</sup> yat-kīrti chaṃdraścharati  
kṣhamāyānti thishv asēshāsu vi—

51. vardhatē cha ! tanōti chakrasyam idam samimḍhe divācha sāyam  
kumudair virumḍhē ! madam manasi māru—
52. tam śithilayatyamēyairayaiḥ yadascha paṭali khurai rajōbhir-utthāpi-  
taiḥ ! ajiṇad anēka-
53. dhū kinu viśēshayatyambudhi bala pramathanasya nōraya virōdhinam  
vājinam ! kāragrahē
54. kalita vāsi virōdhi-bhūpa dānāvalikara vichārīta-chāmarasya ! rājādhi-  
rāja para-rāja bha-
55. yaṃkarasya kāvyāni sampti vividhāni bahūni yasya ! Gōkarṇa saṃgama  
nivṛitti suvarṇa saṃśa-
56. kshōṇādrī parvata Virumcha prarēshu Kāṃchyām ! śrī Kālahasti !  
nagarēpi cha Kumbhaghōṇē dānāni shō-
57. daśa bahūni kritāni yēna ! ambōdhēna nīpiyamāna salil Āgastyēna pīto  
jhitā svalpō Rāgha-
58. va sāvakāgra śikhayā samptaptamānaḥ sadā ! amṭastair vaḍabānalasya cha  
sikhā-jālai viśishkōdha-
59. vaṃ yad-dānāmbu ghanāmbur-ambudhirajō-pūrṇaḥ sam udyōtatē !  
Amgēnāpi Kalīngēna Vamgē cha parēnripaḥ
60. jaya-jīva mahārāyētyanisam giyatē cha yaḥ ! sa jayati nara-pālō ratna  
sīmhāsanasthō Vijayanaga-
61. ra-vāsi kīrti-pūrtyābhilāsi ! Nṛiga Nala Nahushādīm nītayam rājya-  
nityam nirupama-bhūja vīryō-
62. dārya bhūr Achyutēndrah ! śakābdē Śāivāhētu sahasrēṇa chatuṣṭaḥ  
sapta-paṇchāśatāyuktam ni-

## II B—

63. mītam gaṇita-kramāt ! vatsare Manmathē māse Kārtike sita pakshake !  
dvādaśyām punya
64. kalētu Sthīra-vārē viśēshataḥ ! Tumgabhadrā-nadī-tīrē Viṭhalēśvara  
saṃnidhan Kākalānvaya saṃbhū-
65. tay-Āpastambha sūtrīṇē Dēvarātasa gōtrāya yājushāya mahātmanē !  
Viśvēśādhvara putrāya Ku-
66. ppādhvari varāya cha ! Vāda-saṃgara-saṃnaddha vidvad-vijayaśālinē !  
tarka vikrama śīlāya mīmāṃsā tatva
67. darśine ! śabda-śāstra dhurīṇāya Kavītā chakravarttine ! śrauta-smārta  
sadāchāra [ra] tāya manīṣhinē ! bhūdā-
68. na pātra-bhūtāya bhūmidavāgrāyāyine vinītāya viśiṣṭāya vikhyātāya  
tapasvinē ! dēśe Hoyisaṇā-
69. bhikhye Tomḍanūru sthale subhe ! Śrīraṃga pattaṇasyaiva sīmāyāstu  
manōramē ! Kurvaṃka nādīti khyātam prati-
70. shtitamānuttamam ! śrī Vīriśatti halyāstu prāchīṇpṛdīsam upāśritam !  
Anehālōr mahāgrāmāt dakṣiṇa-

71. syām diśi-sthitam | nadyāstu Lōkapāvinyh paśchimāyām diśi- sthitam  
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi. sthitam | grāmō Bēvinaknppākhyā śrī Chikkamaralistathā-  
ubābhyām militam grāmam
73. Hiriyamaralim śubham | Achyutēmdra puram ramyam prati-lāmnōpi  
śōbhitam | sarva-mānyam chatuḥ simā samyu-
74. tam cha satataḥ | nidhi nikshēpa pāshāṇa siddha sādhyā jalānvitam  
akshinyāgāmi samyuktam ēka bhō-
75. gyam sa bhūrubam | vāpī-kūpa-tatākādi kachchhēnāpi cha samyutam |  
putra-pautrādibhir bhōgyam kramād ācham-
76. dra tārakam | dānasyāpyadhamarnasyā vikrayasyāpi chōchitam |  
parītaḥ prayatasnigdhai purōhita purō-
77. gamaiḥ | vividhair- vibudhai-śranta pathikaigirā | Achyutēmdra mahā-  
rāya mānanīyō manasvinām
78. sa-hiranya-payō- dhārā-pūrvakam dattavānmudā | tadabdau tattithau  
māsētasmin kālē visēshataḥ | Gārgyō
79. Śrīnadhyā chakrāryāv-Āptastambhākhyā sūtrināu | yājushau vēda-śāstra-  
jūau Peramgūr Appayātmaṇau | Varadārya
80. Nṛsiṃhākhyau khyātāu Śrīraṅga paṭṭanē | grāmā Sambunahalyākhyān  
pūrvām diśim upāśritam Baṇṇagaṭṭā-
81. n mahāgrāmād dakṣiṇām diśam āśritam Hiriyu-Adave grāmāt paś-  
chināyāmdiśi sthitam | Kempdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam | grāmam Hāruva halyākhyam sa-  
hiranya-jalānvitam | śrīmā-
83. n Achyuta rāyēmdra ubābhyām militam dadau | Varadārya Nṛsiṃhmayōḥ  
Kṛishṇarāya kālāgataḥ | tayōr -ēvaikō-
84. yam grāmas tatrābhyām bhujyate sadā | pratigrahitu grāmasya tanayō-  
vinayō-mnūnataḥ | vādī vāgmī
85. Mahādēva syēmayājīti kirtitaḥ vṛitti trimsati samkhyākam kalpayitvā  
samāhita | ātmana-
86. stu tadā vṛittih samsthāpya navapam vava | avāśishṭās tathā vṛitti  
dvijābhyām pradadan mudā | vṛittimamtaṇ
87. cha likhyamte gōtra-sūtra-purasaram | Gārgyō Śrīnadhyachakāryō  
yājusham śāstra śatṭkavit | Peramgū-
88. rappavāchāryōḥ-yāpistambākhyā sūtravān | tasya putrō Nṛsiṃhāryah  
pūjya Śrīraṅgapaṭṭanē |
89. śāśvatīm aṣṭakām vṛittim āpnōti satatam tviha | Kēśavādhvari putrēṇa  
Vasa gōtrōdbhavēna
90. cha | Śrīraṅgapaṭṭa asthēna varāpastamba sūtrinē yajurādhyāpakēn-  
Appudikshitēna mahātma-
91. nā vṛittināṣṭakam ramyam bhujyatēhyatra śāśvatam | taistaisamam  
tataṣchihnai dikshu-prāchyādishu kra-

92. māt<sup>1</sup> sīmātu sāgrahārasya likhyatē dēśabhāṣhayā<sup>1</sup> Hiriya marali yamba  
grāmakke prati nā-  
93. madhēyavāda Achyutapuravemba sarvamānyada agrahārada valayada  
vivara mūḍalu Lōkkāne-

## III A

94. yalli ardha<sup>1</sup> āgnēyakke Maḍake paṭṭaṇada kemgaṭṭe neṭṭa kullu<sup>1</sup> temkalu  
maḍake pa-  
95. ṭṭaṇada bhāya morāḍiya paḍuvaṇa holada kambhaḍalli beṭṭada mēle neṭṭa  
kambha<sup>1</sup> Maṭhakēriya dāri-  
96. ya holada yīśānya ā ūra dāri holada bēvina tālu<sup>1</sup> ā vūra volagerremda  
temkalotṭi  
97. hattiya yareya mēdu<sup>1</sup> nairutyadalli hiriya aḍaviya nīra mogavaheva  
baladalli naṭṭa kallu<sup>1</sup> vā-  
98. yāvyadalli Nagunana haliya yareya holada hōla-gallinalli neṭṭa [ka]llu  
Naguna-  
99. na haliya morāḍi Bittanāyakana haliya holeyana nāyamaiṇṇa holada  
kaṭṭobbe<sup>1</sup> ā  
100. halli volagerreya soppina tuḍikeya mūḍaṇa kaṭṭobbe alimda temkalu  
volahokka ka-  
101. ḍi holada kaṭṭobbe<sup>1</sup> neṭṭa kalla hola<sup>1</sup> hulle mālada kaṭṭobe<sup>1</sup> allimda  
badagaletti Bitṭe  
102. nāyakana halī moradi Ānehāla kariya morāḍi Basavana morāḍiya mēga-  
103. ṇa Basavanalli neṭṭa kallu<sup>1</sup> Nugge halliya māsaṭṭālu<sup>1</sup> yīśānyadalli  
Lokkāne  
104. taḍiya Bommadēvaralli neṭṭa kallu<sup>1</sup> pūrayitō budha-vāchchhāṇ-  
bārayito vairi bhū-bhujāṇ  
105. garvaṇ<sup>1</sup> achyuta vihitāvalōkam Achyutarāyasya śāsanam tadidam<sup>1</sup>  
Achyutēṇdra mahā-  
106. rāya śāsanēna sabhāpatīḥ<sup>1</sup> abhāṇi madu samdarbham tadidam tāmra-  
śāsanam<sup>1</sup> Achyu-  
107. tēṇdra mahārāya śāsanān Mallanātmaja<sup>1</sup> tvasṭā śrī Vīraṇāchāryō  
vyalikhattāmra  
108. śāsanam<sup>1</sup> dānapālanayōr madhyē dānā chhīrēyōnu pālanam<sup>1</sup> dānā  
svargam avāpnōti  
109. pālanād Achyutam padam<sup>1</sup> yēkaiva bhaginī lōkē sarvēśhām ēva bhū-  
bhujā<sup>1</sup> na bhōjyā na ka-  
110. ra-grāhya vipra-dattā vasuṇḍharā<sup>1</sup> sāmānyōyam dharma-sētum pri-  
pānam kālē kālē [pāla]  
111. nīyō bhavadbhi sarvān ētān bhāvīnaḥ pārthivēṇdra bhūyō bhūyō yāchatē  
Rāmachandira<sup>1</sup>

112. sva-dattā dviguṇam puṇyam para-damttān upālanam | para-damttāpahā-  
rēṇa sva-da-  
113. ttam nishphalam bhavēta | sva-dattām paradamttā vā yō harēti  
vasumdhara | sha-  
114. shthir varsha sahasrāṇi viśthāyām jāyate krimi | na viśham chisham  
ityāhur-bra-  
115. hmasvam viśham uchyatē viśham ēkākinam hanti brahma-svam putra  
pautrakam | Śrī Virūpāksha (in Kannada characters)

*Translation*

LL. 1-4—

Salutation to Gaṇādhīpati. Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar) for sport, borne on which was the earth, possessed the beauty of an umbrella with the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati) the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant, born of a non-elephant (*i.e.*, Agajā-pārvatī) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra), like butter, disperser of darkness. His son distinguished for great penance, was Budha, true to his name. From him sprang Purūṣa. From him Āyu who extinguished enemies by the might of arms; From Āyu sprang Nahusha; From him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu) and husband of Dēvayānī.

1-18

In that line shone the king Timma, having for wife Dēvakī, and celebrated among the Tulaṇa kings, even as Kṛishṇa in the Yadu line. From him sprang the king Iśvara, having for wife Bukkamā, free from fear and bad qualities, a head jewel among kings. From him sprang king Narasa, like Kāma, the son of Dēvakī. In Rāmēśvara and other holy places had he from time to time bestowed the sixteen kinds of gifts with joy, in accordance with the rules, and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed it over and seizing the enemy alive, took possession of his kingdom and of the city Srīraṅgaṭṭana and erected a pillar of victory which stretched up into the three worlds. Having conquered Chōḷa, Chera and Pāṇḍya together with the lord of Mādura, whose honour was his ornament, the fierce Turushka and the Gajapati king and others,—he imposed his commands on the heads of all the famous kings from the banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāji and Nāgaldēvi to king Nṛisipha, were born respectively Vīra Nṛisipha and Kṛishṇarāya, as Rāma and Lakshmaṇa from Kausalya and Sumitra to Paṇtiratha (Daśaratha).

20-32

The heroic Nārasiṁha, seated on the jewelled throne in Vijayanagara, putting to shame Nṛiga, Naḷa and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpāksha (at Hampi), in the town of Kālahasti (North Arcot District), in Venkaṭādri (Tirupati), in Kanchi (Conjeevaram) in Śrīśaila (Kurnool District), in Sōṇāśaila (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahōbala (Kurnool District) in Sangama, Śrīraṅga (near Trichy) in Kumbhaghṇa (Tanjore District) in Nanditīrtha (Kolar District), in Gōkarna (North Kanara District), in Rāmastu (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahma), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Kṛishṇa-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmāksha (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Rāmā (Lakshmi) by her lotus, Vāṇī (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth, trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmāṇḍa, svarṇa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīśaila Sōṇāchala, Kanākasabbā, Venkaṭādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the śāstras, various great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirāja and rājaparamēśvara, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gaṇḍabhērūṇḍa to the flood of elephants, distinguished by these and other titles, served by the Aṅga, Vaṅga, Kāliṅga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Kṛṣṇarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmaḥala to Sētu.

48-62.

The world of gods having been taken as his portion by Kṛṣṇarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with chāmaras by groups of wives of hostile kings imprisoned by him, distinguished as Rājādhirāja, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivṛitti, Suvarṇa, Śaṅkha Śōṇādri parvata, Viriñchipura and Kāñchī, in the city of Kālabasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Aṅga, Kāliṅga, Vaṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tuṅgabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriyaamarali—comprising two villages Bēvinakuppe and Ohikkamarali, in the Hoysaṇadēsa Tonḍanūr sthala in Śrīraṅgapattanaśime and Kurvaṅkanāḍu, situated to the east of Virāṣeṭṭihalli, to the south of Ānchālu, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendourous with a beautiful *alias* Achyutēndrapura, tax free, along with all the

treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Viśvēśādhvari, born in the Kākalānvaya, of Āpastambha sūtra and Dēvarātasagōtra, an eminent man of yajurveda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

#### 78-84.

In the same year, same thithi, month and time, to Varada and Nṛsiṃha, famous in Śrīraṅgapattana, the sons of Perangūr Appaya, of the Gārgya gōtra, Madhyachakrāśya and Āpastambha sūtra, also learned in Yajurveda, was given with gold and water, the village Hāruvahallī situated to the east of Sarūbhunahallī, south of Baṇṇagaṭṭa, west of Hiriyaṇḍave and north of Kendanahālu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadārya and Nṛsiṃha who hail from the times of Kṛishṇarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vṛttis and keeping fourteen (?) for, himself, gave away the rest to Brahmins with pleasure. The names of the donees (vṛttidārs) will be written according to gōtra and sūtra: Madhyachakārya, of Gārgya gōtra, Yajurvedin and learned in six śāstras, Perangūr Appayāchārya of Āpastambha sūtra and his son in Śrīraṅgapattana will receive eight vṛttis for ever. The son of Kēśavādhvari, born in Vasagōtra, resident of Śrīraṅgapattana, and of Āpastambha sūtra, the teacher of Yajurveda—the great Appadikshita will enjoy for ever the eight vṛttis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hiriyaamarali:—In the east, half of Lōkkāne (Lōkapāvani?) to the south-east—the stone set up in the Keṅgaṭṭe of Maḍakepaṭṭana; to the south—the pillar set up in the field west of Bhāya-moraḍi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course(?) from Hiriya-aḍavi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunanahallī; in the North the hillock of Nagunanahallī; the border-bund of the field of Holeya Nāyamanna of Bittanāyakana-

halli; the eastern border of the field of green-leaf beds in the tank-field of that village Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāḷa (grazing field for deers?); Thence to North the hillock of Bittēnāyakanahalli; the stone set up near the bull image on Basavana-morāḍi (Basava's hillock) in the black-hillock of Ānehālu; the Māsati-Ālu (A Banyan Tree?) of Nugge-halli; in the North-east the stone set up near Bommadēva (Brahma) on the bank of Lōkkāne.

Such is the śāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutarāya. By the orders of Achyutēndra Mahārāya, this copper Śāsana was composed with pleasant words by Sahhāpati. By the orders of Achyutēndra mahārāya, the smith Viraṇāchārya, son of Mallāṇa wrote this copper śāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, *viz.*, lands given to Brahmans. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmans is said to be poison. Poison kills only one, whereas the property of Brahmans kills even sons and grandsons. (Signature) Śrī Virūpāksha.

#### Note

These plates were purchased for the museum of the Department from Śrī M. Krishṇāchār of Mysore. They are three in number each measuring  $11\frac{1}{2} \times 7\frac{1}{2} \times \frac{1}{2}$ ". The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is  $2\frac{1}{2}$ " and that of the seal  $1\frac{1}{2}$ ". Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannaḍa characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannaḍa prose. The script used is Nandināgari, except for the signature of the king at the

end which is in bold Kannada script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriymarali to one Kuppādhvari and some vṛittis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mimāṃsa. Hiriymarali, is said to have been renamed Achyutēndrapura and was situated in Kurvaṅkanāḍu of Śrīraṅgapaṭṭanasime which again was in Tonḍanāḍu sthala of Hoyisaṇadēśa. Hiriymarali, along with other villages mentioned in the record, Maṭhakēri, Vīraṣeṭṭiballi, Hāruvalalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Śrīraṅgapaṭṇa Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamāla, reminds us of the Pulleya-bayals of Banavāsi and Balligāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārṇāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛishṇarājapet 11, Doḍḍa Ballāpur 30 etc.

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LIST OF INSCRIPTIONS PUBLISHED IN  
THE REPORT ARRANGED ACCORDING  
TO DYNASTIES AND DATES

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## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
123	40	Circa 750 A.D.	GAṄGAS. Sṛīpuruṣa
72	10	Circa 10th cent. A. D.	NOḶAMBAS Kaṭṭānemalla
119	37	....	HOYSAḶAS Viṣṇuvardhana
84	16	Sarvajītu saṃ. Kārtika 1167 A.D.	Narasimha I
105	30	Ś* 1093 Khara saṃ. Jyēshṭha śu 11, 17th day 1171 A.D.	Narasimha I
93	23	Ś 1114 Parīdhāvi saṃ. Chayitra, March-April 1192 A.D.	Ballāḷa II
95	25	Ś 1114 Parīdhāvi Bhādrapada, 1192 A.D.	Ballāḷa II
88	20	C 1220 A.D.	Ballāḷa II

\* S = Śālivahana Śaka.

## ARRANGED ACCORDING TO DYNASTIES AND DATES

## Contents and Remarks

Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Noḷamba Gāvunḍa, son of Dēcha Gāvunḍa. Probably he fought and died to defend the cows.

Viragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Mādiveggade and sanctioned by the great minister and commander-in-chief Biṭṭimayya, of certain customs of Mādhava Chōḷeyanahalli to some person belonging to Talkād whose name is lost.

Viragal: Records the death, during a cattle-raid, of Sālagāvunḍa son of Ālagāvunḍa, himself son of Manchegāvunḍa.

Viragal: Installed in memory of Perumālu Nāyaka of Kaḍalavāgilu in Baḍagundu nāḍu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'koḍange' or grant was also made for him.

Viragal: Set up by Talagālu gauda in memory of his father Kāmeya Nāyaka of Kaḍlavāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsale nāḍu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Paṭṭanaswāmi, Nakara seṭṭi and other leaders of the place.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	Ś 1175 Parīdhāvi sam. Phālguna śu. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara ....
124	41	C 1307 A.D. ....	Ballāla III ....
80	15	Ś 1249 Chitrabbānu sam. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāla III ....
			VIJAYANAGAR
120	38	C 1405 A.D. ....	Bukka II ....
155	50	Ś 1457 Manmatha sam. Kārtika śu. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	Ś 1459 Hēmaḷambi sam. Āshāḍha śu. 3 Sunday 10th June 1537 A. D.	Achyutarāya ....
117	36	Ś 1459 Hēmaḷambi sam. Āshāḍha śu. 12, Wednesday 20th June 1537 A.D.	Achyutarāya ....
98	27	Ś 1463 Plava sam. Phālguna śu. 1 Wednesday 15th February 1542 A.D.	Achyutarāya ....
			ARUVANAHALLI CHIEFS
86	18	1362 A.D.	Bāchappa ....

## Contents and Remarks

Registers a grant made by the King to the Paṭṭaṇaswāmis of Gauḍugere. Probably they have received the grant on behalf of the temple of Kaḷalēśvara mentioned in the record. Maṣaṇitamma, one of the Paṭṭaṇaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Īśvara temple near which the stone is set up, by the Prabhugavudās of Baḍaganāḍ.

Registers that all the Mahājanās of the agraḥāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilu, whose name is lost, by Hiriyaṇṇa of Tippūr.

This copper plate registers the grant of a village Hiriyaṇṇaḷi to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mīmāṃsa. Hiriyaṇṇaḷi is said to have been renamed as Achyutēndrapura. Hiriyaṇṇaḷi and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasinahalli in Dhanugūr sthala belonging to Talakāḍu sīme with all the usual rights, as a tax free grant to Chikka Sādhyaṇṇa, son of Sādhyaṇṇa of Talkāḍ by Achyutarāya Viraṇṇa Voḍeya, the chief of Ālgoḍ.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjaya Hebbāru, son of Narasiṃha Hebbāru of Maḷavalli, by Vāraṇāsi Viruṇṇa Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahalli in Dhanugūr sthala in the Talakāḍu sīme, with all the usual rights to Chikka Sādhyaṇṇa, son of Sādhyaṇṇa, made by Achyutarāya Viraṇṇa Voḍeya son of Virappa Voḍeya. Achyutarāya Viraṇṇa Voḍeya, the chief of Ālgoḍ and Talakāḍu sīme had these territories conferred on him by the king.

Viragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrtiyarasa, the chief of Aruhanahalli.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunya sam. Āsvīja śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?) ....
			CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Medakari Nāyaka ....
67	4	Ś 1596 Ānanda sam. Margaśira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kastūri Madakari Nāyaka ....
77	14	Prabhava sam. Śrāvana ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?) ....
64	1	Ś 1679 Īśvara sam. Jyēshtha śu.10 Saturday 28th May 1757 A. D.	Rājā Madakari Nāyaka ....
			MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Dodda DēvaRāja Oḍeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka Dēvarāja Voḍeyar
127	43	Ś 1647 Viśvāvasu sam. Āsvayuja śu. 15 Sunday 10th October 1725 A. D.	Kṛishṇa Rāja Woḍeyar ....
		MISCELLANEOUS	
71	9	Circa 10th Century A.D.	....

## Contents and Remarks

Viragal : set up in memory of Nāgarasa, son of Kīrptiyarasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudi.

Records the grant made by the chief to Sambhulingana for crossing the Hāyigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Puṭṭanna, the accountant of his treasury at Jānakonda.

Records that the Kāmagēti chief and Swāmi of some Maths, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghaṭada Dēvaru of Hirēmaṭha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Narasa rāja Oḍeyar is also mentioned.

Records the grant of the village Sasiyālapura for food offerings, maintenance of lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharayya of Maḷavalli sthāla.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karaḍihalli, Maralikere, Kalināthapura, Haralukere, all in the Nāgamangala sthāla of the Hoysaladeśa to one Singyapperumāl, son of Aḷagiyasinghiya by Kṛṣṇa Rāja Woḍeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Bīraseṭṭi in a fight between him and Asagayyasetti Bijāgōmi, etc. He belonged to Madarikal of Nalambavādi province.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.	....
76	13	Circa 12th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Paridhāvi Sam. Chayitra ba. 5 Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?) ....
106	31	Ś 1309 Prabhava Sam. Kārtika Śu 2 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Sam. Kārtika Śu 5, 1407 A.D.	....
107	32	Pramādi Sam. Vaiśākha ba. 1 Thursday 25th April 1510 A.D.	....

## Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevayya.

This inscription on the pedestal of an image records that the image was that of Varadamma. Bōlagāvunda of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Maḍavāḍi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Guru. Bālachandra Dēva seems to have been a great poet in Kannaḍa as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.....Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kaḍalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gaudugere, to Kadila Gauḍa, son of Anka Gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālaleśvara temple and the gauḍu paṭṭanaswāmīs of Gaudugere.

Viragal : Registers the death of Sōmanātha Gavuḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Naḍavalikāra) of the house of Dēvayya.

Registers that the officer Kālanchi Gummanṇa, the Seven Puras, Five Mathās, merchants and all the prajegaudugal (several named) of Talakāḍu or Rājarājapura, gave a śāsana embodying certain concessions to four Paṭṭanasvāmīs.

Viragal : Erected by Timmanṇa in memory of his father Siranga (son of Dāsa, the Oḍeya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvaṇṇa Gangannā, the Sthānāpathi of Five mathās of Talakāḍu-Rājarājapura granted the village Haradanahalli (?) a hamlet of Koratihalli which was a dēvadāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyānas. He was also given some rights of taxing and some powers in connection with the then social customs.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.	....
69	6	§ 1508, i.e., 1586-87 A.D.	....
66	3	16th century A. D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	§ 1683, i.e., 1760 A.D.	....
66	2	Vikrama sam. Chayitra Śu. 1 Wednesday 9th April 1760 A.D.	....
152	45	Śubhakṛitu sam. Māgha Śu. 13 Sunday 2nd Feb. 1783 A.D.	....
154	47	§ 1708 Parābhava sam. Śrāvapa Śu 5 30th July 1786 A.D.	....
154	48	....	....

## Contents and Remarks

Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Halasimatālu of Bhandivāla sīme on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a "patte". Some witnesses are named.

Registers a grant made by Sāyanna Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banasankari of the Chitradurga hill.

Records the grant of a village 'Kaḍamarasthala' to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Śāntēśvara as a 'vritti'. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nāraṇappa granted the bell to the God Maradi Basavēśwara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkaṭaramaṇaswāmy Temple, Chitradurga, records the grant of the bell to the god Venkaṭaramaṇa by Venkappa, son of Tippaṇṇa.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vugrēgavda, son of Rangegavda of Kuṇṭagavdana halli. The stambha was made by Vugraiah, son of Narasaiah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Kṛishṇappa. It is not known how Kṛishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjayya, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Kṛishṇappa.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajitu sam. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Śukla sam. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

Contents and Remarks

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Records the grant of some land to Murige Muṭṭ, by its disciple Malapa.

This record on the brass covering of the two 'adḍes' registers that the old Mājaris offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājarī' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāsā-chaman (personal attendant) to the then king of Mysore, namely Dafēdār Rangaiah, Sērvēgāra Sībayya and Kṛishṇayya.

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# INDEX

## A

	PAGE		PAGE
Abhinavāditya, <i>Chālukya king</i>	19	Anekonda, <i>temple at</i>	12, 18
Achaladēva, <i>person</i>	71	Anilēśvara, <i>temple</i>	40
Achyuta, <i>god</i>	147, 171	Aniyamma Setti, <i>person</i>	93
Achyuta, <i>Vijayanagar king</i>	169	Ānjanēya, <i>figure of</i>	30, 47, 49
Achyutarāya, <i>Vijayanagar king</i>	16, 61,	Ānjanēya, <i>temple</i>	86, 106
100 112, 113, 118, 155,		Ankagauḍa, <i>person</i>	122
170, 171, 172		Anṅangere, <i>village</i>	84
Achyutēndra, <i>Vijayanagar king</i>	170, 171	Anṅavasayya, <i>Ganga hero</i>	74
Achyutapura Agrahāra, <i>village</i>	170	Anṅūru, <i>village</i>	84
Achyutēndrapura, <i>village</i>	169, 172	Āpastambha, <i>sūtra</i>	148, 170
Adikavūr, <i>village</i>	69, 71	Appājappa, <i>person</i>	122
Ādinātha Basti, <i>temple</i>	9, 21	Appudikshita, <i>person</i>	170
Ādiśēsha, <i>god</i>	147, 148	Apramēya, <i>god</i>	18
Agni, <i>god</i>	48	Apratimavīracharita, <i>literary work</i>	151
Agastya, <i>sage</i>	169	Arakalavāḍi, <i>village</i>	26, 43
Ahōbala, <i>village</i>	168	Arkēśvara, <i>temple</i>	11, 12, 41, 42
Ajanta, <i>monuments at</i>	4	Aralaguppe, <i>village</i>	12, 18, 42, 46
Ajjampura, <i>village</i>	33	Arakere, <i>village</i>	24
Ajapadēva, <i>a guru</i>	69	Arasikere, <i>town</i>	24, 74,
Ālagāvunḍa, <i>person</i>	106	Arasikere, <i>temple at</i>	11
Ālagōḍ, <i>kingdom</i>	100, 112, 113	Arcot, North, <i>district</i>	168
Ālamgiri, <i>temple at</i>	5, 6	Ardhanārīśvara, <i>image of</i>	27
Ālaghiya singi, <i>person</i>	148	Ariyamma setti, <i>person</i>	93
Ālaghiya singhiya, <i>person</i>	150	Arjuna, <i>Pāṇḍava prince</i>	41
Alaṅkāra, <i>work on poetics</i>	151	Arjunēśvara, <i>god</i>	18
Alla setti, <i>person</i>	102	Aruhanahalli, <i>village</i>	86, 87, 88
Ālūr, <i>temple at</i>	12	Asagayyasetti, <i>person</i>	72
Amaranārāyaṇa, <i>temple of</i>	12	Asagōḍ, <i>village</i>	74, 75, 76
Ambuga, <i>village</i>	21	Asavayya, <i>person</i>	93
Amṛitāmbā, <i>person</i>	146	Aśṭadīkṣapālakas, <i>figures of</i>	38, 42
Amṛitūr, <i>temples at</i>	5	Aśōka, <i>inscriptions of</i>	22
Aṅga, <i>country</i>	169	Āśvalāyana, <i>sūtra</i>	148, 149
Anagōḍ, <i>village</i>	77, 79	Āśvini, <i>nakshatra</i>	148
Anagōḍanahalli, <i>village</i>	16, 62	Atri, <i>sage</i>	145
Ānchālu, <i>village</i>	169, 171	Ātrēya, <i>gōtra</i>	148, 149
Andhakāsura samhāri, <i>painting of</i>	41	Āyu, <i>person</i>	145, 167
Ānekal, <i>village</i>	12, 29, 31	Attigala, <i>place</i>	124

## B

	PAGE		PAGE
Bāchappa, <i>person</i>	86, 88	Benayya Sāmi, <i>person</i>	73, 74
Baḍaganād, <i>territory</i>	125	Bengalūr, <i>place</i>	154
Baḍagunḍunāḍu, <i>territory</i>	94, 96	Bettāda Chāmarāja, <i>Mysore king</i>	145
Bāgevūr, <i>village</i>	46	Bettādapura, <i>figures at</i>	44
Balabhadra, <i>person</i>	147	Bēvinakuppe, <i>village</i>	166
Bālachandradēvaru, <i>person</i>	91, 92	Bēvina Tālu, <i>village (?)</i>	170
Balarāma, <i>person</i>	30	Bhadrāvati, <i>taluk</i>	9, 43
Bali, <i>person</i>	30, 49	Bhadra Karaṇa	148
Ballāla III, <i>Hoysala ruler</i>	42, 83, 125	Bhadra Setṭi, <i>person</i>	70
Ballēśvara, <i>temple</i>	25, 42, 44	Bhāgavata, <i>scenes from</i>	41
Balligāme, <i>village</i>	172	Bhalari, <i>image of</i>	77
Baluvanērin, <i>village</i>	21	Bhāradvāja, <i>gotra</i>	148
Banādadēvi, <i>goddess</i>	67	Bhārata, <i>the epic</i>	41, 150, 151
Bāṇas, <i>dynasty</i>	12	Bhatṛidāman, <i>Kshatrapa king</i>	54, 57
Bāṇasandra, <i>hill range</i>	26	Bhāya-morāḍi, <i>a hillock</i>	170
Banaśaṅkari, <i>goddess</i>	67	Bhairava, <i>temple of</i>	39, 52
Banavāsi, <i>village</i>	172	Bhairavanagudda, <i>hill</i>	25, 39
Baṇḍivalasīme, <i>territory</i>	117	Bhairavi, <i>sculpture of</i>	15
Bangalore, <i>city</i>		Bhairava, <i>temple of</i>	25
	3, 6, 16, 17, 21, 29, 31, 61, 62	Bhaktavatsala, <i>temple of</i>	21
Bangalore, <i>district</i>	1, 2, 4, 5, 7, 14 19, 64	Bhīmēśvara, <i>temple of</i>	5, 6, 12
Bangalore, <i>taluk</i>	45	Bhū, <i>goddess</i>	30
Bannagatta, <i>village</i>	170	Bhūmi, <i>goddess</i>	148
Bannērughatta, <i>village</i>	31	Bidirahali, <i>village</i>	84
Bannūr, <i>temples at</i>	3	Bijagōmi, <i>person</i>	72
Baramaṇṇa Nāyaka, <i>person</i>	65-66	Bilijagalimōḷe, <i>temple at</i>	26
Baramasāgara, <i>village</i>	71	Bijāpur, <i>sultan of</i>	49
Barōḍa, <i>state</i>	10	Bindēnahalli, <i>village</i>	149
Basāpura, <i>village</i>	65, 66	Binnamangala, <i>temple at</i>	15
Basrāl, <i>village</i>	11	Bīraseṭṭi, <i>person</i>	72
Basrāl, <i>temple at</i>	8	Bitṭimayya, <i>person</i>	86
Basappa, <i>person</i>	62	Bitṭanāyakanahalli, <i>village</i>	170, 171
Basavanamoraḍi, <i>hillock</i>	171	Bōlagavunḍa, <i>person</i>	77, 113
Basavēśvara, <i>temple</i>	107, 116	Bommaḍēva, <i>Brahma</i>	171
Basavēśvara, <i>god</i>	154	Bommanahalli, <i>village</i>	98, 100
Bayichakka, <i>person</i>	86, 87	Boppagaḍanapura, <i>hobli</i>	123, 126
Bāyidēvi, <i>person</i>	86	Boppasandra, <i>village</i>	117, 120
Bēḍara Kaṇṇappa, <i>episode of</i>	11	Brahma, <i>god</i>	145, 148, 168
Bēgūr, <i>village</i>	45	Brahma, <i>sculptures of</i>	20, 30, 35, 41, 49
Belgaum, <i>inscriptions at</i>	92	Brahmagiri, <i>antiquities at</i>	2, 4, 6, 22
Belagoḷa, <i>village</i>	21	Brahmēśvara, <i>temple</i>	21
Belagutti, <i>village</i>	24, 26	Brāhmi, <i>figure of</i>	42,
Belakavāḍi, <i>place</i>	3, 6, 50	Brāhmi, <i>script</i>	54, 55, 57, 59
Belatūr, <i>village</i>	6, 21	Budha, <i>graha</i>	145, 167
Bēlūr, <i>temples at</i>	1, 6, 10, 12, 15, 17, 22, 25	Būdibāḷu, <i>village</i>	49

	PAGE		PAGE
Bukkarāya II, <i>Vijayanagar king</i>	30, 121	Būtiseti, <i>person</i>	104
Bukkama, <i>person</i>	167	Byādamalalu, <i>village</i>	42

## C

Cauveri, <i>river</i>	3, 50	Chikka Dēvēndra, <i>Mysore king</i>	146
Chaladaṅkakāra, <i>ruler</i>	73, 74	Chikkadēvarāya, <i>Mysore king</i>	145, 147, 149, 150, 151
Chakkūr, <i>village</i>	4, 51	Chikka-madhure, <i>village</i>	15, 72
Challakere, <i>taluk</i>	15, 71, 72	Chikka Siddayya Gowḍa, <i>person</i>	117
Chalvājamāmbā, <i>queen</i>	146, 149	Chikkanasōge, <i>village</i>	21
Chālukya, <i>dynasty</i>	19	Chikkasārangi, <i>village</i>	26
Chālukyan, <i>monuments</i>	24, 50	Chikka-Arasinakere, <i>hobli</i>	80, 84, 86, 88, 92, 94, 95
Chāma nripa, <i>Mysore king</i>	145	Chikka Sādhiyappa, <i>person</i>	112, 113
Chāmarājanagar, <i>taluk</i>	12, 23, 25-26, 42	Chikka Venkatē Gauda, <i>person</i>	88
Chāmarāja, Beṭṭada, <i>Mysore king</i>	145	Chikmagalūr, <i>district</i>	8, 9, 15, 19
Chāmuṇḍi, <i>hills</i>	13	Chinnamma, <i>person</i>	68
Champakadhāmaswāmi, <i>temple of</i>	31	Chintāmaṇi, <i>taluk</i>	5, 6, 12, 26, 147, 149
Chandragutti, <i>hobli</i>	61	Chitaldrug, <i>chieftains of</i>	64, 66, 68,
Chandramaulīśvara, <i>temple of</i>	5	Chitaldrug, <i>district</i>	1, 2, 3, 4, 15, 19, 66, 168,
Chandraśekharamūrti, <i>bronze figure of</i>	27	Chitaldrug, <i>taluk</i>	67, 68, 69
Chandravalli, <i>ancient site</i>	2, 3, 6, 10, 22, 102	Chitaldrug, <i>town</i>	7, 10, 13, 20, 22, 28
Changālvās, <i>dynasty</i>	51	Chitrabbānu, <i>year</i>	83
Chaturvēdimangalam, <i>Rajaraja, inscriptions of</i>	32	Chitrabali, <i>village</i>	65, 66
Channakēśava, <i>temple of</i>	5, 6, 12, 14, 18, 25, 26, 29, 33, 35, 42	Chikkalinganakoppalu, <i>hamlet</i>	14
Channarāyapaṭṇa, <i>taluk</i>	18, 19	Chikkamarali, <i>village</i>	169
Channapaṭṇa, <i>taluk</i>	15, 18, 19, 21, 23, 32	Chikkayakkati, <i>village</i>	149
Chataya nāyaka, <i>person</i>	94	Chōla, <i>dynasty</i>	19, 32, 33, 83, 84, 104, 167
Chavuttar, <i>person</i>	124	Chōla, <i>Rajendra, Chōla king</i>	32, 42
Chennapa, <i>person</i>	68	Chōlamanḍalam, <i>Chōla territory</i>	32
Chennarāya, <i>person</i>	68	Chōleyanahalli, <i>village</i>	89
Chennagiri, <i>village</i>	1	Chūdāmaṇi, <i>jewel</i>	47
Chennanna basadi, <i>temple</i>	27	Comorin, <i>place</i>	168
Channēgauda, <i>field of</i>	123	Coorg, <i>territory</i>	51
Chidambaram, <i>place</i>	168	Conjeevaram, <i>Kanchi</i>	168
Chika Sādhipa, <i>person</i>	100		
Chūkeya nāyaka, <i>person</i>	96		
Chikkabayichappa, <i>person</i>	86		

## D

Daksha, <i>deity</i>	30, 53	Danḍinahalli, <i>village</i>	149
Damaru, <i>Instrument</i>	52	Danṇāyaka, Singeya, <i>Hoysala general</i>	31
Dāmasēna, Māhakshatrāpa, <i>kshatrāpa king</i>	54	Danugūra stāla, <i>territory</i>	100, 112
	31	Dariya Daulat, <i>paintings at</i>	1
Dāmōdara, <i>god</i>	31	Dāsa, <i>person</i>	88
Danḍanāyaka, <i>Perumāle Hoysala officer</i>	7, 38	Daśaratha, <i>legendary king</i>	145
		Daśavatāra, <i>figures of</i>	38, 44

	PAGE		PAGE
Davaṇe, instrument	48	Divyalingeśvarasvāmi, temple of	11, 23, 24, 40
Dāvaṇagere, taluk	18, 77	Dodda Arasinakere, village	80, 83, 84
Dāyōja, person	95	Dodda Ballāpur, town	172
Dēchagāvunḍa, person	73, 74	Doddadhālivatta, village	16
Dēvageṛe, tank	104	Doddagaddavalli, temple	8, 9
Dēvaki, person	146, 167	Dodda Mādēgauda, person	96
Dēvamāmbā, Queen	146	Doddarasa, person	50
Dēvanagara, grant of	151	Domlūr, village	32
Dēvappa, person	86, 87	Dōrasamudra, kingdom	37, 47, 120
Dēvarāja Woḍeyar, Chikka, Mysore		Dōrasamudra, tank at	26
king	9, 115, 145, 146	Dravidian, style	29, 31, 32, 53
Dēvarāja Woḍeyar, Dodda, Mysore		Dugapa Nāyaka, person	66
king	98, 145	Durvinīta, Ganga king	16
Dēvarājēndra, prince	145	Dvārakā, city of	145
Dēvarasa Gaṇḍa, person	117	Dvāpara, yuga	147
Dēvarūta, gotra	170	Dvārāvati, city of	104, 148
Dēvayāni, person	167	Dyāvarahalli, village	84
Dhanugūr, village	113	Dyavasa, a hamlet	61
Dilīpa, legendary king	146		

## E

Ellambalase, village	45	Erēhola, field	45
Ellora, monuments at	4		

## G

Gajahasta, pose	52	Ganges, river	147, 167
Gajalakshmi, on lintel	41, 44, 47	Gārga, gōtra	170
Gajapati, king	167	Garuḍa, figure of	29, 30, 38, 40
Gajasimha, person	100, 112	Gaudagere, hobli	102, 105, 107, 111
Gajāsūramardana, painting of	41, 50, 53	Gaudagere, place	122
Gajēndra mōksha, figure of	29	Gautama kshētra, sacred place	148
Galagēśvara, temple	21	Gavi Gangādhareśvara, temple of	5, 115
Gaṇapati, figure of	50	Ghatadadēvaru, person	65, 66
Gaṇādhipati, deity	100, 115, 167	Gollahalli, village	152
Gandabhērūṇḍa, figure of	42, 61, 91, 169	Gōkarṇa, place	168, 169
Gandharvas, deities	46	Gōmata, statue of	1, 5, 6, 9, 10, 13, 15, 17, 36, 37, 39, 40
Gānigana pura, village	115	Gōmatagiri, hill	40
Gangaṇṇa, person	110	Gōpāla, village	9, 43
Gaṇēśa, figure of	15, 22, 30, 35, 41	Gōpālākṛishṇa, image of	9, 44, 49
Gangas, dynasty	16, 18, 26, 46, 74	Gōpālasvāmi, temple	9
Gaṅga, remains	3, 9, 16, 18, 19, 26, 29, 32, 33, 43, 46, 74,	Gōpi, divine being	29, 30, 41
Ganga, territory	73	Gōpis, divine beings	42, 45
Gangaraja, Hoysala general	92	Gōpīvastrāpaharaṇa, episode of	41
Gangādharaṇḍa, person	115	Gōvardhana, mountain	45

	PAGE		PAGE
Gōvinda III, <i>Rāshṭrākūṭa</i> king	26	Guṇḍlupet, <i>temple at</i>	8, 2
Gujarat, <i>state</i>	54	Gurusiddappa, Kōḍēra, <i>person</i>	76
Guṇmaṇṇa, Kālānchi, <i>person</i>	109		

## H

Hādaravāgilu, <i>village</i>	120, 121	Hiriyū adāve, <i>village</i>	1, 70
Hādavanahalli, <i>village</i>	10	Hiriyūr, <i>village</i>	21, 66
Haingi, <i>village</i>	61	Hirēguṇḍugal, <i>viragals at</i>	8, 9, 21, 45
Hajāraramasvāmi, <i>temple</i>	49	Hiremaglur, <i>village</i>	5
Halasahalli, <i>village</i>	100, 111, 112, 113, 117	Hirematha, <i>village</i>	65, 66
Hale Alūr, <i>temple at</i>	11, 12, 41	Hirēmadhure, <i>village</i>	71, 72
Halēbid, <i>ancient site of</i>	2, 3, 4	Hiriyabayichappa, <i>person</i>	86
Halēbid, <i>inscription at</i>	26	Honnenali, <i>village</i>	24-25-26
Halēbid, <i>sculptures from,</i>	48	Hodigere, <i>village</i>	1
Halēbid, <i>temples at</i>	1, 14, 17	Hongānūr, <i>village</i>	19
Halēbid, <i>village</i>	13, 37, 38	Hogarnādu, <i>territory</i>	148
Hampi, <i>place</i>	4, 21, 49, 168	Hoalkere, <i>taluk</i>	76
Hampanūr, <i>village</i>	71	Hole Narasipur, <i>temples at</i>	5, 21
Hanuman, <i>deity</i>	29, 30, 48	Hosadurga, <i>taluk</i>	33, 48
Hanumājja, <i>person</i>	67	Hosabali, <i>village</i>	84
Haradanahalli, <i>temple at</i>	11, 23, 24, 40	Hosaholalu, <i>temple at</i>	12
Haradanāyakanahalli, <i>village</i>	110	Hosakōṭe, <i>village</i>	16
Haraḷukere, <i>village</i>	149, 150	Hoysaḷas, <i>inscriptions</i>	77, 83, 86
Hari, <i>deity</i>	147, 167	Hoysaḷa, <i>King</i>	7, 37, 42, 83, 86, 96
Harihar, <i>temple at</i>	12, 168	Hoysaḷa, <i>monuments</i>	22, 24, 25, 38, 39, 40, 44, 53
Hariharēśvarasvāmi, <i>temple</i>	12	Hoysaḷa, <i>period</i>	3, 7, 8, 19, 21, 24, 31, 34, 37, 39, 40-42, 44, 47, 53, 77, 83, 86, 91, 92, 94, 96, 105
Hariyappa, <i>person</i>	154	Hoysaḷa, <i>sculptures</i>	47
Hāranahalli, <i>village</i>	21	Hoysaḷas, <i>palace site of</i>	3
Hārūvahalli, <i>village</i>	172	Hoysaḷa, <i>territory</i>	148
Hassan, <i>district</i>	1, 2, 4, 5, 8, 14, 18, 36, 74	Hoysaḷa, <i>Viragals</i>	21, 94, 96
Hassan, <i>place</i>	10, 16,	Hoysaḷadēśa, <i>territory</i>	172
Hassan, <i>taluk</i>	18	Hoysaḷa, <i>kings</i>	7, 83
Hatisētti, <i>person</i>	102	Hoysaḷeśvara, <i>title</i>	14, 47, 48, 150
Heggaḍadēvanakōṭe, <i>place</i>	4, 6, 25	Huliyār, <i>village</i>	27
Heggere, <i>village</i>	21	Hullahalli, <i>village</i>	105, 106
Hēmāchala, <i>mountain</i>	169	Hullamballi, <i>village</i>	50
Hemāvathi, <i>river</i>	9	Hullemāḷa, <i>field</i>	171, 172
Hiḍimbēśvara, <i>deity</i>	65	Hullēnahalli, <i>village</i>	148, 149, 150
Hiranyagarbha, <i>Brahma</i>	145	Hyder, <i>Mysore king</i>	3
Hiranyakaśipu, <i>demon</i>	30, 38	Hyder Ali, <i>coins of</i>	16, 19, 62, 63
Hiriyappa, <i>person</i>	120, 121	Hyderabad, <i>city</i>	10
Hiriyamarali, <i>village</i>	170, 172		
Hiriyarasanakere, <i>village</i>	84, 86		

## I

Ikkēri, <i>chiefs</i>	12	Indian Museum Calcutta	48
Inchanūr, <i>village</i>	46	Indian, <i>art</i>	2

	PAGE		PAGE
Indra, figure of	38, 46, 147, 148, 168, 169	Īśvara, year	35, 65, 167
Indrajit, son of Rāvaṇa	48	Īśvaradatta	54, 55
Irugamayya, person	19	Īśvara, temple	5, 11, 12, 17, 124, 125

## J

Jadigēnahalli, village	26	Janārdhana, deity	30, 32
Jagalūr, taluk	74, 76	Janārdhana, temple	21
Jain, architecture	16	Janna, Kannada poet	92
Jain, Bastis	14, 21, 47	Jina, figure of	38, 91, 92
Jain, Digambar	18	Jinanāthapura, village	18, 21
Jaina, saint	38	Jishṇu, Vishṇu	145
Jakkēnahalli, village	19	Jyotirmahēśvarasvāmi, temple of	11
Jānakonda, village	67, 68		

## K

Kaḍaba, temples at	9	Kaipavriksha, the divine tree	147, 148, 149
Kaḍabanakatte, village	68, 69, 70	Kāma, deity	167
Kaḍamarasthala, village	69, 71	Kāmadhēnu, the figure of	30, 53, 147
Kaḍamba, architectural style	34	Kāmagēti arasu, Chitradurga ruler	79
Kaḍamba, inscription	19, 22, 26	Kāmaṇṇa, person	95
Kaḍḍāne, person	74	Kāmeyanāyaka, person	96
Kāḍilagaṇḍa, person	122	Kammaraghatta	26
Kaḍlavāgilu, village	93, 94, 95, 96	Kāṇṇēlagaṇḍa, person	79
Kāḍugōdi, village	32	Kamsārāti, Krishna	146
Kāḍu Kottana Halli, village	84	Kānchi, ancient city	169
Kaḍūr, taluk	1, 5, 45	Kanchimātha, copper plate grant of	151
Kāgimogeyūr, village	46	Kangāti setti, person	104
Kaidāla, village	21	Kanakasabhā, holy place	168
Kailāsēśvara, temple of	15	Kandarpadēva, person	91, 92
Kaivāra, temple at	5, 6, 12	Kaṇṇappa, Bēḍara, episode of	41
Kālahasti, town	168, 169	Kaṇṭhīra, Mysore king	148
Kalale, place	151	Kanthiravēndra, Mysore King	146
Kālalēśvara, temple of	122	Kaṇṭhirava Narasa Rājodeyar, Mysore king	149
Kālānchi Gummaṇṇa, person	102	Kāṇūrgaṇa, sect of the Jains	91
Kali, age	148	Kaṇva, river	32
Kālī, goddess	168	Kapila, river	51
Kalinātha, hamlet	148, 150	Kāraḍiga, person	79
Kaliṅga, king of	169	Karāḍhyalli, hamlet	148, 149
Kālīṅga-mardhana, episode	30	Karāḍihalli, hamlet	149, 150
Kālise, person	79	Kārkaḷa, place	13
Kaliyuga, age	147	Karnāṭaka, history of	22, 27
Kalkuṇi, village	124	Karnāṭadēsa, territory	145
Kallahalli, temple at	9	Kārthavīrya, legendary king	146
Kallanakere, village	149	Kārugahalli, lord of	145
Kallēśvara, temple	12, 18, 42, 46, 105	Kāruhaḷi, village	84
Kallināthapura, hamlet	149		
Kalmane, village	54		

	PAGE		PAGE
Kaṭṭānemalla, <i>Gaṅga ruler</i>	73, 74	Kṛishṇa, <i>god</i>	146, 147, 167
Kauṇḍinya, <i>gōtra</i>	151	Kṛishṇalīlās, <i>scenes of</i>	44, 45
Kausalya, <i>queen</i>	168	Kṛishṇappa, <i>person</i>	153, 155
Kāvēri, <i>valley</i>	6	Kṛishṇayya, <i>person</i>	155
Kavikandarpa, <i>person</i>	91	Kṛishṇabhūpati, <i>Mysore king</i>	145
Kēdārēśvara, <i>temple of</i>	14, 21, 47	Kṛishṇa Rāja, <i>Mysore king</i>	127, 146, 148, 150, 151
Kelaḍi, <i>temple of</i>	8	Kṛishṇarājapēt, <i>taluk</i>	9, 172
Kelaḍi, <i>chiefs of</i>	13	Kṛishṇarāja Wodeyar I, <i>Mysore king</i>	150
Kelaḍgōṭe, <i>place</i>	66	Kṛishṇarāja Wodeyar II, <i>Mysore king</i>	13
Kempēgauda, <i>person</i>	88, 149	Kṛishṇarāja Wodeyar, <i>Mysore king</i>	10, 62, 155
Kenchēgauda, <i>person</i>	105	Kṛishṇadēvarāya, <i>Vijayanagar king</i>	16, 61, 168, 169, 170
Kendana hālu, <i>place</i>	170	Kṛitayuga, <i>age</i>	147
Keṅgaṭṭe, <i>place</i>	170	Kshatrapa period, <i>coins of</i>	7, 54
Kēśava, <i>figure of</i>	21, 24, 30, 34	Kshatriyas, <i>chief of</i>	148
Kēśava, <i>temple of</i>	17, 18, 21, 105	Kūḍalūr, <i>temple at</i>	18, 19, 21, 23, 32
Kēśavādhvari, <i>person</i>	170	Kaḍugattikal, <i>memorial stones</i>	31
Kētigāvunda, <i>person</i>	106	Kuḷavāḍi Muḷḷinga, <i>person</i>	88
Keti seṭṭi, <i>person</i>	104	Kūḷigere, <i>hobli</i>	113, 116, 117
Khajāneyya, <i>person</i>	86	Kumāra, <i>god</i>	25
Kigga, <i>temple</i>	5	Kumārasvāmi, <i>deity</i>	22, 35
Kilalai-nāḍu, <i>territory</i>	19, 32	Kumbagere, <i>village</i>	104
Kikkēri, <i>village</i>	21	Kumbhaghōṇa, <i>place</i>	168, 169
Kirtinārāyaṇa, <i>temple of</i>	5, 6	Kuppādhvari, <i>poet</i>	172
Kirtiyarasa, <i>chief</i>	86, 87	Kundalūr Salai, <i>Victory of Rājendra chōla at</i>	42
Kirugaval, <i>hobli</i>	124	Kundasetti arasa, <i>chief</i>	124
Kōḍandarāma, <i>temple</i>	5	Kundūr, <i>place</i>	126
Kōḍēra Gurusiddappa, <i>person</i>	76	Kuṇṭagaḍanahālī, <i>village</i>	152, 153
Kōḍihallī, <i>village</i>	84	Kunti, <i>figure of</i>	26
Kōḍilingapa, <i>person</i>	75	Kurnool, <i>district</i>	27, 168
Koṇḍarājapallī, <i>village</i>	26	Kūrmāvatāra, <i>episode of</i>	30
Konganahallī, <i>hamlet</i>	26	Kuruḍumale, <i>temple at</i>	31
Kōja, <i>person</i>	95	Kurvaṅkanāḍu, <i>territory</i>	172
Kōlār, <i>district</i>	4, 7, 14, 16, 168	Kusha, <i>sita's son</i>	146
Kōlār, <i>place</i>	26	Kyātanahallī, <i>village</i>	25
Kongaṇikere, <i>tank</i>	124	Kyāthedēvaru, <i>temple of</i>	12
Koraṭihallī, <i>village</i>	110		
Koratagere, <i>place</i>	45		
Kopulavūr, <i>village</i>	46		
Kṛishṇa, <i>figure of</i>	29, 30, 41, 61		

## L

Lakshmaṇa, <i>figure of</i>	29, 47, 145, 168	Lakshminārāyaṇa, <i>temple,</i>	12, 25
Lakshmaṇa, <i>of Rāmāyaṇa</i>	145, 168	Lakshminarasimhaiya, <i>person</i>	44
Lakshmi, <i>image of</i>	48	Lakshminarasimhasvāmi, <i>temple</i>	
Lakshmi, <i>goddess</i>	145, 146, 168		4, 5, 8, 9, 18, 21, 23, 24, 30
Lakshmidēvi, <i>temple of</i>	8, 9	Lakumādēvi, <i>wife of Janna</i>	92
Lakshmikānta, <i>temple of</i>	49	Lakshmiṇarāhasvāmi, <i>image of</i>	9
Lakshminārāyaṇa, <i>figures of</i>	41	Lakumamma, <i>person</i>	154

	PAGE		PAGE
Lankā, kings of	167	Lōkapāvani, river	170
Lava, son of sīta	146	Lokkāne, river	170, 171
Lēpākshi, paintings at	41	London	2, 4
Linga, figure of	44, 50, 65		

## M

Madakari Nāyaka, Chitradurga chief		Malūr, temple at	15, 18, 19
	10, 64, 66, 68, 75	Malūrpatna, place	19, 32
Madanikai, images	6	Mālwa, province	54
Mādara gavandi, person	86	Manchanahalli, hamlet	96, 98
Madarikai, village	72, 73, 74	Manchēgauda, person	92, 106
Madavāḍi Māyayya, person	77	Manchiyakka, person	38
Maddale, a kind of drum	48	Maṇḍalibiriya, village	46
Maddūr, taluk	27, 91	Maṇḍalikāchāri person	96
Mādhava, god	39, 102	Maṇḍya, District	1, 2, 4, 8, 14,
Mādhava Chandra, person	92	Maṇḍya, taluk	83, 172
Mādhava Chōḷeyanahalli, village	86	Maṇḍya, town	5
Mādhavarāyasvāmī, temple of	12, 21	Mangalēśvara, temple of	18, 19, 32, 33
Mādhava, temple of	12, 83	Manmatha, year	169, 172
Madhugiri, village	16	Maralahalli, village	6, 50
Madhura, Lord of	167	Maralikere, hamlet	148, 150
Mādihalli, village	149	Māranakoppalu, place	149
Maḍivāḷa, temple at	31	Mārasimha, Ganga king	74
Mādivēggade, person	86	Mārehalli, village	5
Madakepaṭṭana, place	170	Mārigudi, temple	111
Madras, Govt. of	9	Mariyadēva, brother of Dēvarāja	146
Māgaḍi, taluk	4, 18, 21, 23, 24	Mariyanna, person	79
Magara, place	96	Mārkaṇḍēśvara, temple	8
Magaras,	102	Masanitanma, person	104, 105
Mahābhārata, scenes from	44	Māsati-Āḷu, banyan tree?	171
Mahādēva, person	170	Maṭhakēri, place	169, 170, 172
Mahāmastakābhishēka, ceremony	15, 16	Mayida setti, person	104
Mahishāsura, demon	25	Mayindammarasa	19
Mahishāsura-mardhini, figure of	25, 34,	Mayūraśarman	22
	39, 47	Melabali, hamlet	84
Mahisūra, city of	145	Mēlkōtē, place	127, 150
Mahrattas, rulers	49, 53	Mīmāmsa, system of philosophy	170, 172
Malapa, person	76	Mitravindāgōvindam literary work	151
Malavalli, hobli	96	Molākālmūru, village	22
Malavalli, taluk	3, 26, 50, 83, 91, 94,	Mosale, temple at	12
	107, 110, 118	Muchchanūr, hamlet	19
Malavalli, village	19	Mudigōṇḍa Chōḷamaṇḍalam, territory	19, 32
Malepas, people	104		
Mallana, person	171	Mugaḷikatte, village	76
Mallayya, person	79	Mūgaranād, ruler of	94
Mallēśvara, temple of	6, 72, 73	Mughals	49
Mallikārjuna, temple of	6, 8, 11, 27, 30, 38	Muktināthēśvara, temple of	15
Mallinātha, temple	25		

	PAGE		PAGE
Mūlappa, <i>person</i>	17	Muyalaka, <i>demon</i>	52
Mūlasthānadēvaru, <i>of Kumdūr</i>	127	Mysore, <i>city</i>	9, 10, 11, 17, 20, 40, 51, 62
Mūlasthānēśvara, <i>temple</i>	126	Mysore, <i>district</i>	6, 9, 12, 31, 36, 40, 61, 98
Murāri, <i>deity</i>	146	Mysore, <i>rulers of</i>	9, 19, 49, 150, 155
Murige, <i>mutt</i>	76	Mysore, <i>dynasty</i>	10, 16, 46
Muthinasattige Sāvanti, <i>person</i>	75	Mysore, <i>state</i>	6, 9, 12, 12, 16, 22, 31, 42, 54
<b>N</b>			
Nadagalpura, <i>place</i>	107	Narasimha, <i>god</i>	38, 155, 155
Nāgaladēvi, <i>queen</i>	168	Narasimha, <i>images of</i>	30, 38
Nāgamāṅgala sthala, <i>territory</i>	150	Narasimha I, <i>Hoysala ruler</i>	24, 38, 44, 49, 86
Nāgamāṅgala, <i>temple at</i>	8, 9, 148	Narasimha, <i>temple of</i>	24, 49, 151, 152
Nāgapa, <i>person</i>	84		153, 154, 155
Nāgarasa, <i>person</i>	86	Narasimhadēva, <i>Hoysala king</i>	86, 106
Nagarēśvara, <i>mound</i>	48	Narasimha Hebāruva, <i>person</i>	118
Nāgēśvara, <i>temple of</i>	12	Narasimhasvāmi, <i>god</i>	152
Nāgi, <i>a girl</i>	61	Narasimhasvāmi, <i>temple of</i>	15, 21
Nāgōja carpenter	73, 74, 79	Narsipur. T., <i>taluk</i>	3, 24, 157
Nagunanahalli, <i>hamlet</i>	170	Narasipura, <i>village</i>	37
Nahusha, <i>legendary king</i>	145, 167, 169	Nārāyaṇa, <i>god</i>	147
	44	Nārāyaṇasvāmi, <i>temple of</i>	8
Naik, <i>period</i>	36	Narigal, <i>place</i>	149
Naikanahaṭṭi, <i>place</i>	147	Natarāja, <i>image of</i>	12, 18, 32, 33
Nākalōka heaven	91	Nāyak, <i>period</i>	49
Nakarasēṭṭi, <i>person</i>	146, 168, 169	Nāyaks, <i>rulers</i>	26
Nala, <i>king</i>	44	Nekkundipet, <i>place</i>	12
Nallappa, <i>person</i>	77	Nelamangala, <i>taluk</i>	15, 18
Nandanahosavūr, <i>place</i>	30, 35, 41, 44, 48, 52, 53, 65	Neralige, <i>hamlet</i>	45, 74
Nandi, <i>figure of</i>	41	Nidugal, <i>place</i>	19
Nandi-maṇṭapa, <i>at Hale-Ālur</i>	171	Nīlakanthappa, <i>person</i>	71
Nandināgari, <i>script</i>	168	Nirattadi, <i>place</i>	75
Nanditirtha, <i>place</i>	79	Nirgunda, <i>place</i>	21
Nanjagaṇḍa, <i>person</i>	8, 10, 150	Nirtadi, <i>place</i>	76
Nanjangūd, <i>temple at</i>	51	Nittūr, <i>village</i>	21
Nanjarāyapattana, <i>place</i>	118, 154	Nivritti, <i>place</i>	169
Nanjayya, <i>person</i>	79	Noḷamba gāvunda, <i>person</i>	16, 74
Nāraṇagaṇḍa, <i>person</i>	167	Noḷamba Pallavas, <i>dynasty</i>	12, 15, 16, 35
Narasa, <i>king</i>	155	Noḷambas, <i>history of</i>	16
Narasaiya, <i>person</i>	12, 26, 43	Noḷambavādi, <i>province</i>	72
Narasamaṅgala, <i>temple at</i>	152, 153	North Arcot, <i>district</i>	168
Narasappa, <i>person</i>	146, 151, 198	Nṛiga, <i>legendary king</i>	168
Narasa Rāja, <i>Mysore king</i>	27	Nrisimha, <i>Vira, Hoysala king</i>	168, 170
Narasarāja Wodeyar, <i>Mysore king</i>	168	Nuggehalli, <i>place</i>	171
Nārasihva, <i>deity</i>			
<b>P</b>			
Padmabhū, <i>Brahma</i>	168	Pallavānvaya, <i>dynasty</i>	74
Padmāksha, <i>Vishṇu</i>	168	Pāllegars, <i>of chitradrug</i>	49
Pāḷeyagar, <i>period</i>	10, 16, 53	Pāṇchāla, <i>family</i>	154

	PAGE		PAGE
Panchāyatana, <i>Saiva</i>	18	Piriyarājadēva, <i>Changāḷva king</i>	51
Pāṇḍavapura, <i>taluk</i>	127, 172	Pōrtugal, <i>country</i>	10
Pāṇḍya <i>dynasty</i>	104, 167	Prajāpati, <i>Brahma</i>	145
Pantratha, <i>Daśaratha</i>	168	Pratāpāchūta, <i>Vijayanagar king</i>	61
Paravāsudēva, <i>temple of</i>	9	Pre-Hoysala, <i>period</i>	34
Pārijātāpaharaṇa, <i>episode</i>	38	Prithu, <i>story of</i>	146
Parvata, <i>place</i>	169	Puradāchāri, <i>person</i>	96
Pārvati, <i>figure of</i>	52	Purāri, <i>god</i>	168
Pārvati, <i>goddess</i>	167	Pūrnaiya, <i>Dewan</i>	62
Peraṅgūr Appaya, <i>person</i>	167	Purōharaḷuhallī, <i>village</i>	148
Paschimaraṅga, <i>place</i>	147, 148	Purūraṇa, <i>king</i>	145, 167
Paschimaraṅgaadhāni, <i>Seringapaṭam</i>	115	Purushōttama, <i>Vishnu</i>	145
Pātāla, <i>lower world</i>	147	Pūrvādirāya, <i>a Tamil subordinate of the Hoysalas</i>	31
Paṭṭanasvāmis,	105	Pushpagiri, <i>hill</i>	38
Peraṅgūr Appaya, <i>person</i>	170	Putanna, <i>person</i>	68
Periyāpaṭṇa, <i>town</i>	51, 53	Putannaiya, <i>person</i>	44
Perumāle Daṇḍanāyaka, <i>Hoysala general</i>	7, 38	Puvagāme	124
Perumālu Nāyaka, <i>chief</i>	94		

## R

Raghava, <i>Rāma</i>	169	Rāmāyaṇa 'Tirumaleyārya, <i>author</i>	148, 150, 151
Raghu, <i>legendary king</i>	146	Rāmēśvara, <i>temple of</i>	8, 12, 18, 33, 34,
Raichur, <i>place</i>	27	Raṅgaya, <i>god</i>	75,
Rājādhirāja, <i>Chōla king</i>	145, 169	Raṅgaiyya, <i>person</i>	13, 22, 155
Rāja Rāja, <i>Chōla king</i>	19, 32	Raṅganātha, <i>temple of</i>	18, 21, 23, 24, 47,
Rāja Rāja Chaturvēdi Maṅgalam, <i>inscription of</i>	32	Raṅgappa Nāyaka, <i>person</i>	65, 66, 75, 79
Rājarājapura, <i>place</i>	102	Raṅgappa Redḍi, <i>patel</i>	69
Rājarājēśvari, <i>goddess</i>	41	Raṅgasvāmi, <i>god</i>	155
Rājēndrachōla, <i>Chōla king</i>	19, 32, 42	Raṅgēgaṇḍa, <i>person</i>	153
Rāma, <i>figure of</i>	29, 30, 47, 49, 104,	Raṅgēśa, <i>Vishnu</i>	148
Rāma, <i>god</i>	104, 145, 146, 150, 168	Rapson, <i>scholar</i>	54
Ramā, <i>goddess</i>	147	Rāshtrakūta, <i>king</i>	15, 26
Rāma, <i>temple of</i>	18, 32, 33	Rāshtrakūtās, <i>battle of</i>	26, 46
Rāmachandra, <i>god</i>	146, 150, 171	Rathāṅgapāni, <i>Vishnu</i>	146
Rāmadēvara oḍḍu, <i>dam</i>	7	Rāvalaiya, <i>person</i>	79
Rāmadēvaru, <i>temple of</i>	23	Rāvaṇa, <i>figure of</i>	25, 27, 43, 48
Rāmaliṅga, <i>temple of</i>	35	Rēvaṭi Veṅkaṭa, <i>a general</i>	145
Rāmanāthapur, <i>place</i>	18	Rice, <i>scholar</i>	83, 87, 94, 172
Rāma Rāja, <i>Vijayanagar king</i>	145	Rishyaśringēśvara, <i>temple of</i>	5
Rāmāramaṇa, <i>god</i>	145	Roman, <i>script</i>	54
Rāmasētū, <i>Cape Comorin</i>	168	Rudrasēna II, <i>Kshatrapa king</i>	54, 56
Rāmāyaṇa, <i>scenes from</i>	44, 47, 48,	Rudrasimha II, <i>Kshatrapa king</i>	59
		Rukmiṇi, <i>Krishna's spouse</i>	714

## S

	PAGE		PAGE
Sādhipa, <i>person</i>	112	Siddaliṅgadēvaru, <i>god</i>	79
Sāhaḷli, <i>village</i>	115	Siddāpura, <i>place</i>	22
Śaiva sculptures, <i>at Perīāyapaṭṇa</i>	52	Siddayagaṇḍa, <i>person</i>	117
Sakaḷachandra, <i>person</i>	92	Siddēśvara, <i>temple of</i>	2, 24, 25, 26, 27, 33, 34, 77, 93, 94, 96, 117
Sālagāvunḍa, <i>person</i>	106	Siddiah, <i>person</i>	86
Sāligrāma, <i>temple at</i>	11, 21	Sidlipura, <i>hamlet</i>	43
Śālivāhana, <i>era</i>	65, 148, 154, 169	Sindaghaṭṭa, <i>temple at</i>	12
Śambhu, <i>god</i>	100, 112, 115, 167	Sindas, <i>dynasty</i>	24, 25
Śambhulinganna, <i>person</i>	75, 76	Singaḍi Arasa, <i>chief</i>	124
Sambbunahalli, <i>hamlet</i>	170	Singapaṭṭana, <i>village</i>	51
Sampatkumāra, <i>image of</i>	147	Singarāya, <i>playwright</i>	151
Sampige Siddēśvara, <i>god</i>	65	Singeya Daṇṇāyaka, <i>Hoysala general</i>	31
Saṅgamēśvara, <i>temple of</i>	12	Singyapperumāl, <i>person</i>	13, 147, 148, 150
Śanivārasiddhī,	104	Sira, <i>taluk</i>	151, 152, 153, 155
Śaṅkha, <i>place</i>	30, 169	Siranga, <i>person</i>	88
Śāntēśvara, <i>god</i>	71	Sitā, <i>of Rāmāyaṇa</i>	146
Śāntigrāma, <i>village</i>	18	Śiva, <i>god</i>	30, 32, 41, 42, 46, 62
Śāntinātha Basti, <i>temple</i>	18, 21, 27	Śiva, <i>temple of</i>	18, 34, 52, 110
Saptamātrika, <i>images of</i>	15	Śivalīla, <i>scenes from</i>	41, 44
Sarasyati, <i>goddess</i>	168	Śivamāra, <i>Gaṅga king</i>	46, 74
Sarigama, <i>place</i>	169	Śivamayya Gaṇḍa, <i>person</i>	117
Sarkunārīmapperumāl, <i>god</i>	32	Sivapa, <i>person</i>	79
Sārṇāth, <i>Deer park at</i>	172	Sivapāda, <i>Sculptures</i>	39
Sāsala oḍeyar, <i>person</i>	117	Sōmanātha Gavuḍa, <i>person</i>	107
Sasyālapura, <i>village</i>	13, 115, 116	Sōmanāthapur, <i>temple at</i>	17, 22, 105
Sastri, K. A. N., <i>Scholar</i>	20	Sōmaskanda group, <i>images</i>	27
Śātavāhana, <i>coins</i>	20, 22	Sōmayāji, <i>person</i>	170
Śātavāhana, <i>inscriptions</i>	19	Sōmēśvara, <i>temple of</i>	21, 31, 104, 110, 105, 122
Satya, <i>Krishna's spouse</i>	147	Sōmēśvara, <i>Hoysala king</i>	148
Satyāśraya, <i>Chālukya title</i>	19	Sōmōparāga, <i>time</i>	169
Saunyakēśvara, <i>temple of</i>	89	Śoṇādri, <i>place</i>	91, 92
Sāvanti, <i>person</i>	76	Sonnādevi, <i>wife of Kandarpa</i>	61
Sāvehaḷli, <i>hamlet</i>	122	Sorab, <i>taluk</i>	96
Sāyaṇṇa Ayya, <i>person</i>	70	Sōsalenāḍu, <i>territory</i>	14, 16, 17, 22, 27, 36, 39, 40, 47
Seringapatam, <i>place</i>	1	Śravanabelgoḷa, <i>Gomata at</i>	1, 5, 6, 10, 13, 30, 147, 148
Sēsha, <i>deity</i>	169	Śrī, <i>goddess</i>	8, 10
Sēshādri, Dr. M., <i>Scholar</i>	20	Śrīkanthēśvarasvāmi, <i>temple of</i>	5, 6, 11, 15
Seṭṭibaḷli, <i>hamlet</i>	2, 84, 92	Śrīṅgeri, <i>temple at</i>	29, 147
Sētu, <i>place</i>	168, 169	Śrīnivāsa, <i>god</i>	18, 26, 46, 74, 124
Shāji, <i>tomb of</i>	1	Śrīpurusha, <i>Ganga king</i>	49
Shapmukha, <i>figure of</i>	39, 50	Śrīrūmapura, <i>village</i>	8, 13, 14, 17, 21
Shikārpur, <i>taluk</i>	19	Śrīrangapaṭṇa, <i>temple at</i>	
Shimoga, <i>district</i>	1, 4, 5, 10, 26, 54, 61, 155		
Sibi, <i>temple at</i>	21, 22, 44, 147, 151, 152, 153, 154, 155		

	PAGE		PAGE
Śrīrangapattana, place	115, 145, 148,	Sumitrā of Rāmāyāṇa	168
	150, 151, 167, 169, 170, 172	Sūrya, images of	25, 39, 48
Śrīvikrama, Ganga king	16	Suvarṇa, place	169
Sugrīva, figure of	30	Svayambhūvēśvara, temple of	31
Samēru, territory	168		

## T

Tadagaṇi, place	19	Tīrthaṅkara, images of	27
Taḷagaḷu Gauḍa, person	96	Tīrtharāmēśvara, temple of	26
Talakād, place	5, 6, 8, 10, 86, 94, 96, 100,	Tirumalarāja, Vijayanagar king	145
	102, 106, 110, 112, 113	Tirumalārya, Rāmāyaṇam author	151
Tamil, inscriptions	10, 30, 31, 32, 37	Tirumaleśvara, Rāmāyaṇam author	148, 150
Tammaṇṇa, person	154		
Tammiseṭṭi, person	102	Tērumallēśvara, temple of	21
Tāṇḍavēśvara, figure of	22, 35	Tirunārāyaṇa Perumāḷ, person	148
Tanjore, district	168	Tirupati, place	168
Tarikere, taluk	9, 49	Tiruvannāmalai, place	168
Tattēhalli, village	149	Tivādi Setti, person	104
Tella, family	120	Toṇḍanāḍu, territory	172
Terakaṇāmbi, place	43	Toṇḍanūr, place	151, 169
Thimmarāyasvāmi, temple of	30	Trētā, age	147
Thippūr place	27	Tribhuvanamalla, Hoysala title	86, 94, 96
Timmaṇṇa, person	88	Trichy, place	168
Timmaṇṇa, person	71	Trivikrama, figure of	30, 49
Timma, Vijayanagar king	167	Tuḷuva, kings	167, 172
Timma Rāja, Vijayanagar king	145	Tumburu, musician	41
Tipaṇṇa, person	66, 79	Tumkur, district	4, 5, 8, 45, 46, 151
Tippāji, queen	168	Tungabhadra, river	10, 172
Tippu, portrait of	44, 52, 62, 63	Turushka, Muslim	167
Tipu Sultan, Mysore king	16, 19	Turuva, local chief	35
Tippur Basti, temple	42, 88, 91, 92	Turuvanūr, place	6, 35, 36
Tiptur, place	15, 18, 21, 23	Turuvappa, person	35
Tīrthahalli, place	4, 7	Turvasu, legendary person	167
Tīrthahalli, temple at	12		

## U

Ugra-Narasimha, figure of	38, 50	Upēndra, god	146
Umamahēśvara group, paintings of	25,		
	41, 62, 63		

## V

Vadagerenādu, territory	124	Vaṅga, king of	169
Vaishṇavas, sect	147	Vaṅgipura, hamlet	154
Vāli, figure of	30	Vāṇi, Sarasvatī	168
Vāmana, figure of	30, 49	Vanniarghaṭṭam, Bannērgaṭṭa	31
Vāmanamudras, boundary stones	149	Varadamma, image of	77

	PAGE		PAGE
Varadarāja, temple of	53	Virabhadra, figure of	30, 44, 47, 53
Varadārya, person	170	Virabhadra, temple of	50
Varāha, god	9, 40, 148	Vira Bukkana Oḍeya, chief	120
Varāhanātha, temple of	9, 39, 42	Viradāman, coins of	54, 55
Varamatamma	104	Viragal, hero-stone	12, 21
Vārāṇāsi, Benares	118, 127	Virāṇāchārya, smith	171
Vardhamānāiah, person	40	Viragaṅga, Hoysala title	86
Vasagōtra gotra	170	Virānjanēya, figure of	43
Vasanta Sāhityōtsava	4	Virapaṇṇa, person	118
Vate, M.S., Scholar	14	Virappa Vaḍeya, person	100, 112
Venkapa, person	66	Virarāya, coins	21
Venkaṭāchalapati, god	147	Virasettihalli, hamlet	169, 172
Venkaṭādri, Tirupati	168	Vira Narasimha, king	168, 170
Venkaṭaramaṇasvāmi, temple of	5, 6, 21, 66	Virinchipura, place	169
Venkaṭēśa, temple of	30, 32	Virūpāksha, at Hampi	168, 171
Venkōji, inscription of	6	Virūpāksha, temple of	21
Vēṅgōpāla, figure of	21, 24, 30, 34, 35, 41, 43, 44, 45, 48, 49	Virūpaṇṇa, person	84
Vēṇūr, place	13	Vishṇu, god	9, 145, 146, 147, 148, 168, 171
Vidyādhara, figure of	30	Vishṇu, figures of	21, 22, 25, 29, 31, 37, 38, 44, 49, 53, 62, 34
Vidyānagari, Vijayanagar	112	Vishṇu, temple of	34
Vidyāśankara, temple of	5, 6, 11	Vishṇuvardhana, Hoysala king	48, 94, 96
Vighnasante, temple at	8, 15, 18, 23, 24	Viśhvanātha, temple of	26
Vijayanagar, coins	16, 19, 26, 61	Viśvarūpa, of Vishṇu	29, 44
Vijayanagar, inscriptions	30, 31, 100, 113, 118, 121, 155	Viśvasēna, Kshatrapa king	58
Vijayanagar, kings of	30, 61, 100, 113, 118, 121, 155	Viśvasimha, Kshatrapa king	54, 57
Vijayanagar, paintings	41	Viśvāvasu, year	148
Vijayanagar, period	113, 118, 121, 155, 168, 169, 172	Viśveśādhvari, person	170
Vijayasēna, Kshatriya king	54, 55	Viṭṭhalēśvara, god	169, 172
Vikrama, legendary king	146	Vōṅkāridēva, person	65
Viraballāla, Hoysala king	27, 39, 42, 91, 94, 96, 119	Vṛishṇi Vamśa, dynasty	147
		Vuchangemma, goddess	65, 66
		Vuchangidevaru, goddess	65
		Vugrayya, person	152, 153
		Vugregauḍa, person	152, 153

## W

Wheeler, Dr. R.E.M., British Archaeologist	10	Woḍeyar, Narasārājā, Mysore king	27
Woḍeyar, Krishnarājā, Mysore king	13, 62, 155	Woḍeyar, Dēvarājā, Mysore king	9

## Y

Yādava, dynasty	147, 148	Yadu, dynasty	145, 167
Yādavakula, dynasty	104	Yadugiri, place	145
Yādavēndra, king of Yādavas	146	Yadupati, Rama	146
			30



*Illustrations*

Illustrations

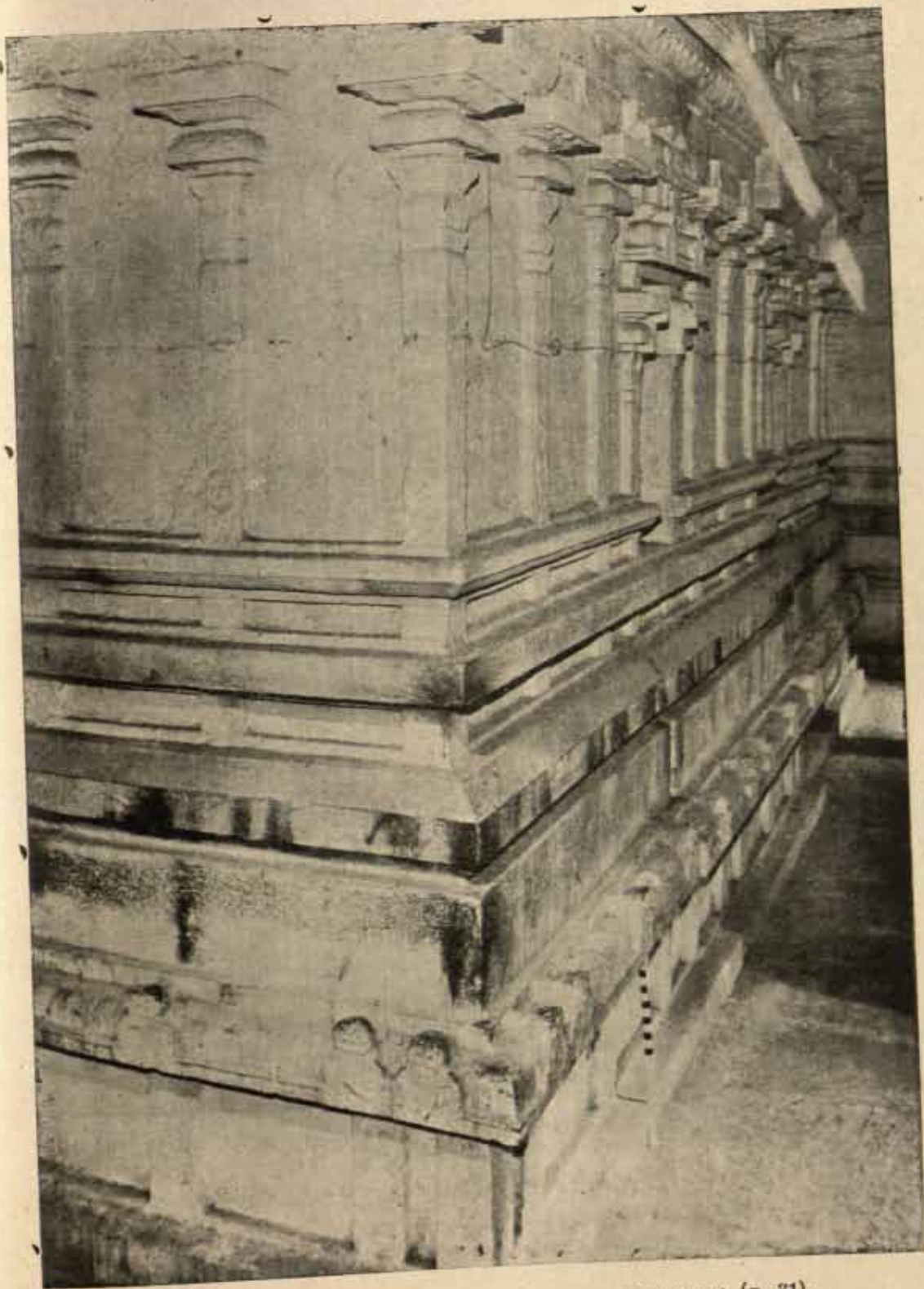


HEAD OF GOMATESVARA, SHAVANABELGOLA (p. 37).



FRONT VIEW OF MAHADVARA, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

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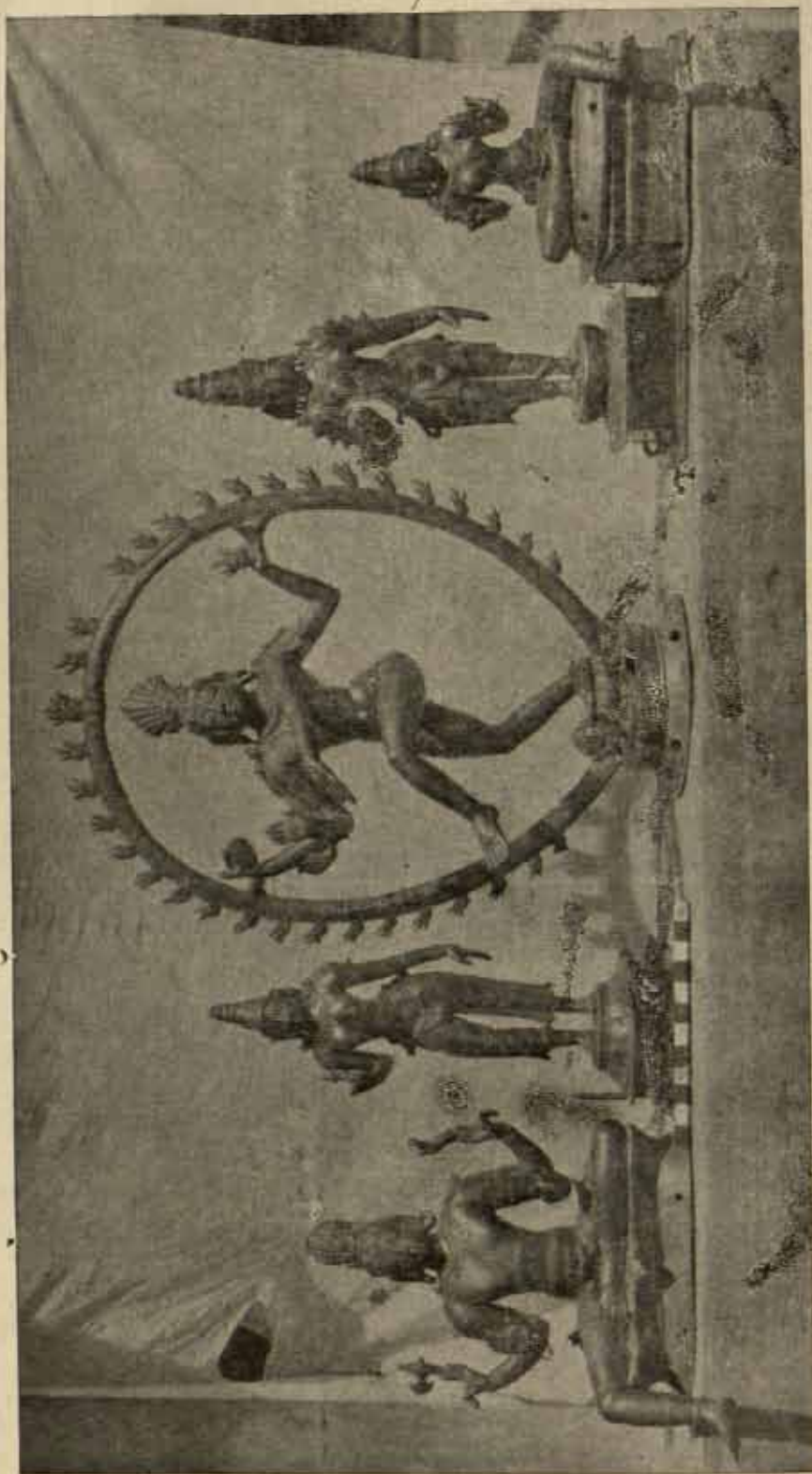
WALL DETAIL, CHAMPKADHAMA TEMPLE, BANNERUGHATTA (p. 31).



CHAMPAKADHAMA WITH HIS CONSORTS, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).  
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PROCESSIONAL IMAGES OF CHAMPAKADHAMA GROUP, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31)  
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GROUP OF PROCESSIONAL IMAGES, KUDALUR (p. 32).



NATARAJA, KUDALUR (p. 32).



SIVA, KUDALUR (p. 33).

PLATE IX



FEMALE DEITIES, KUDALUR (p. 33)

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PLATE X



PARVATI, KUDALUR (p. 33).

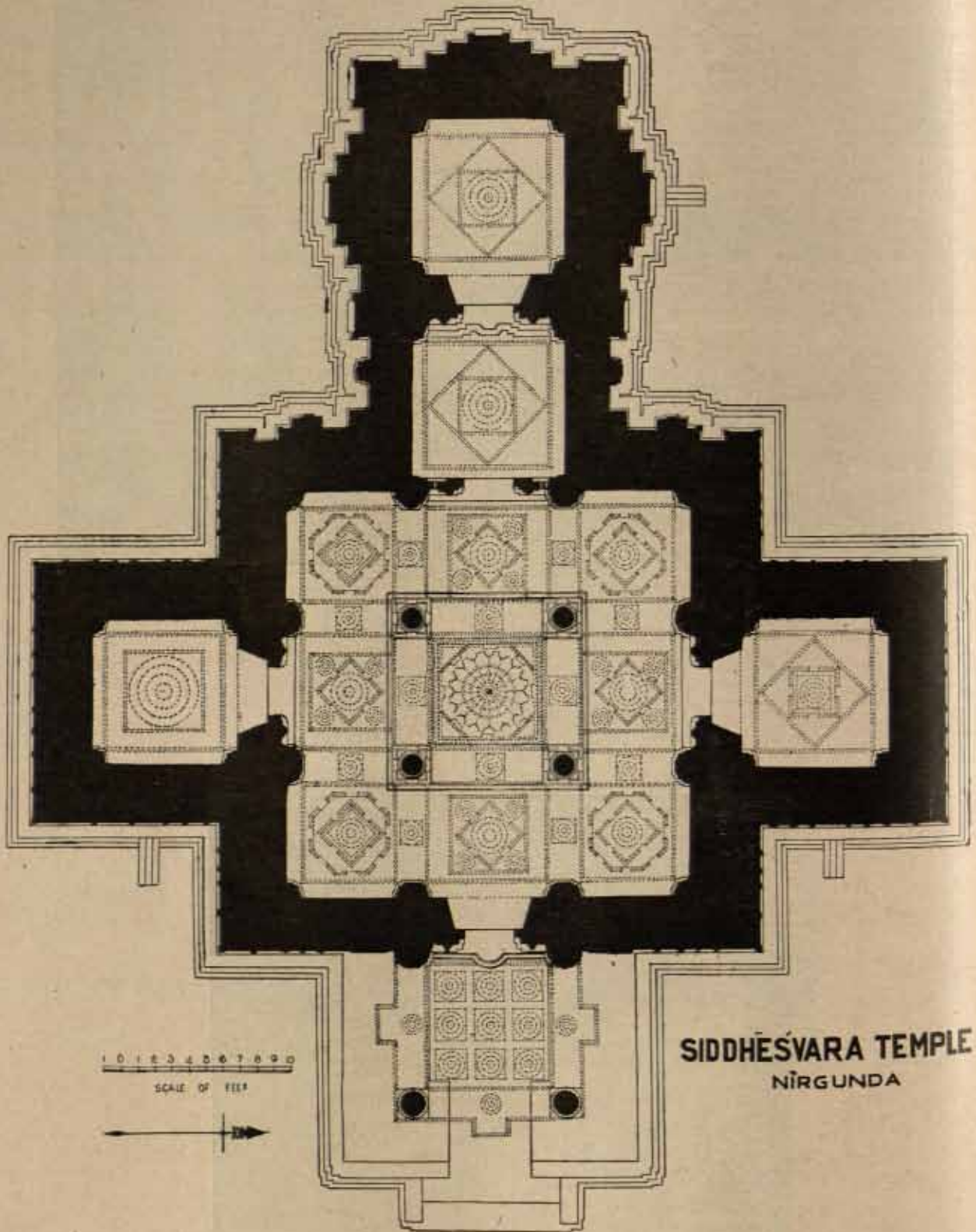
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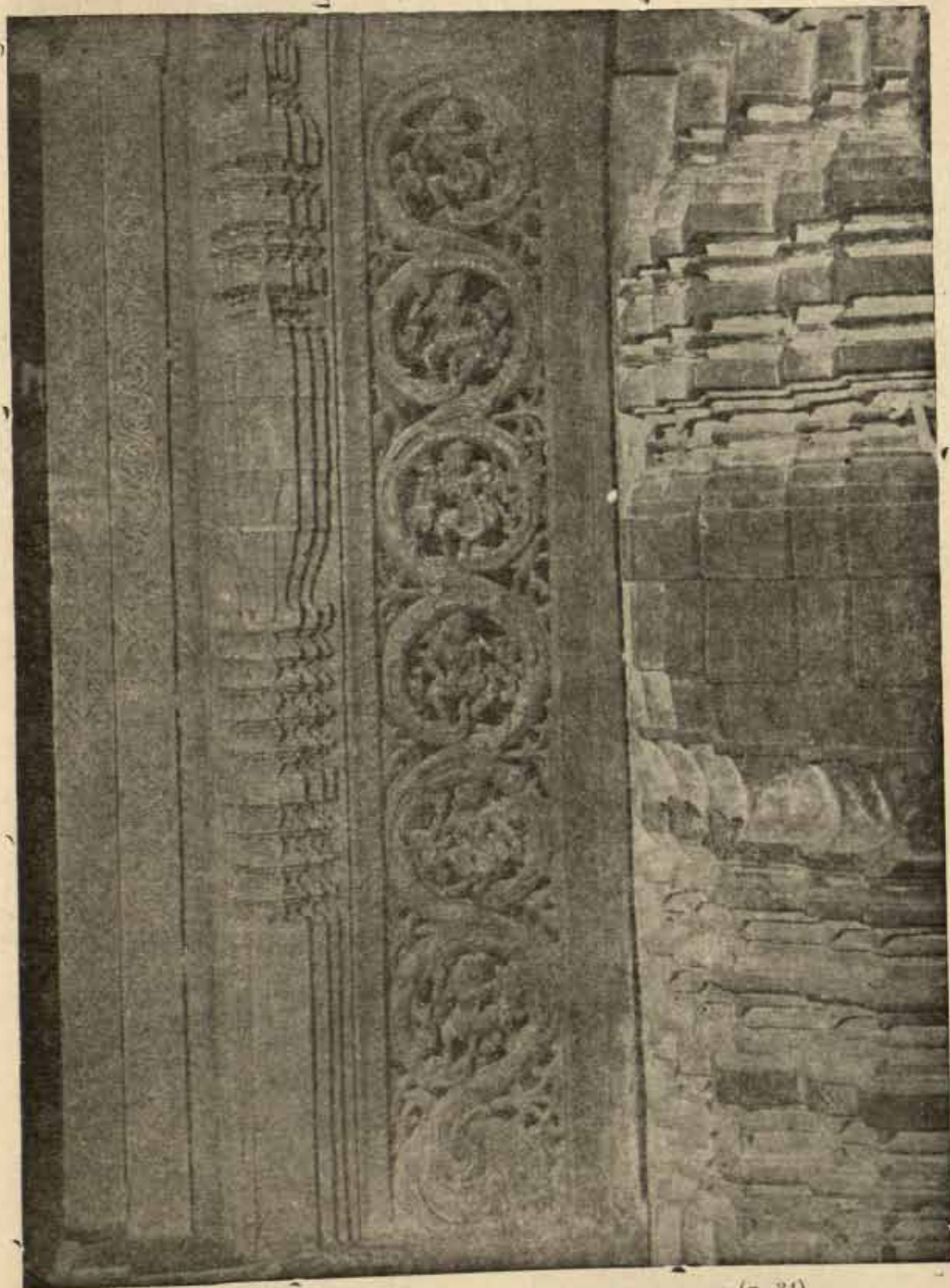
RAMISVARA TEMPLE, NIRGUNDA (p. 34).



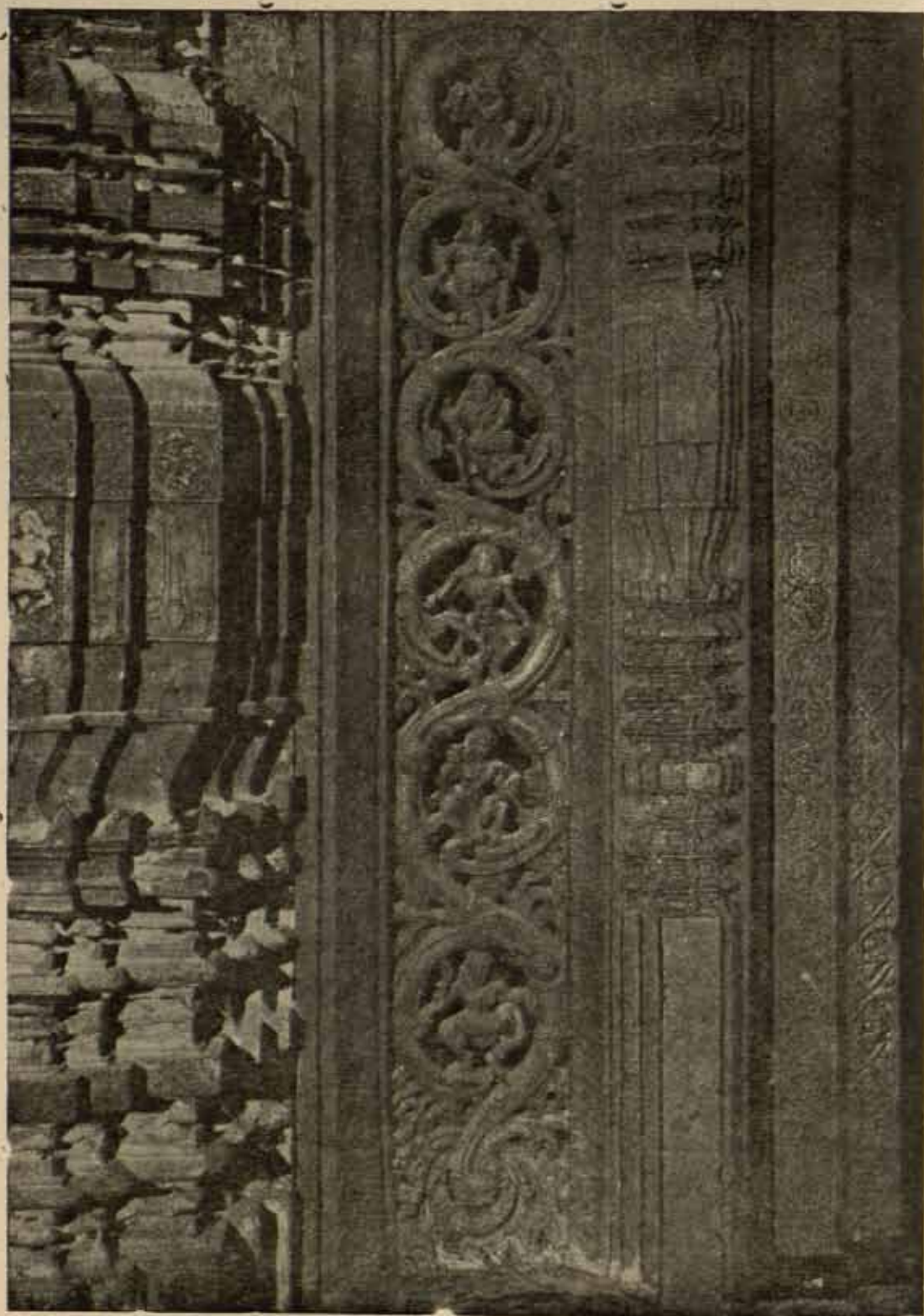
NAVARANGA PILLARS, KESAVA TEMPLE, NIRGUNDA (p. 34).



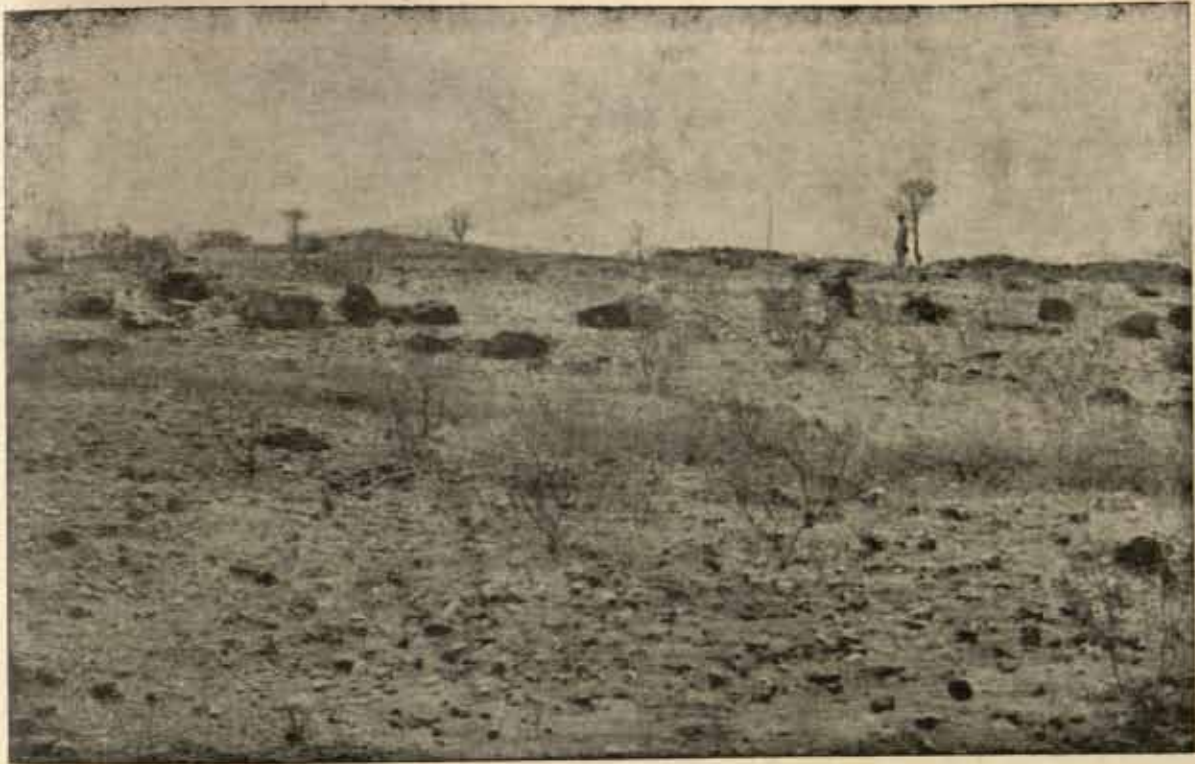
SIDDHĒŚVARA TEMPLE  
NĪRGUNDA



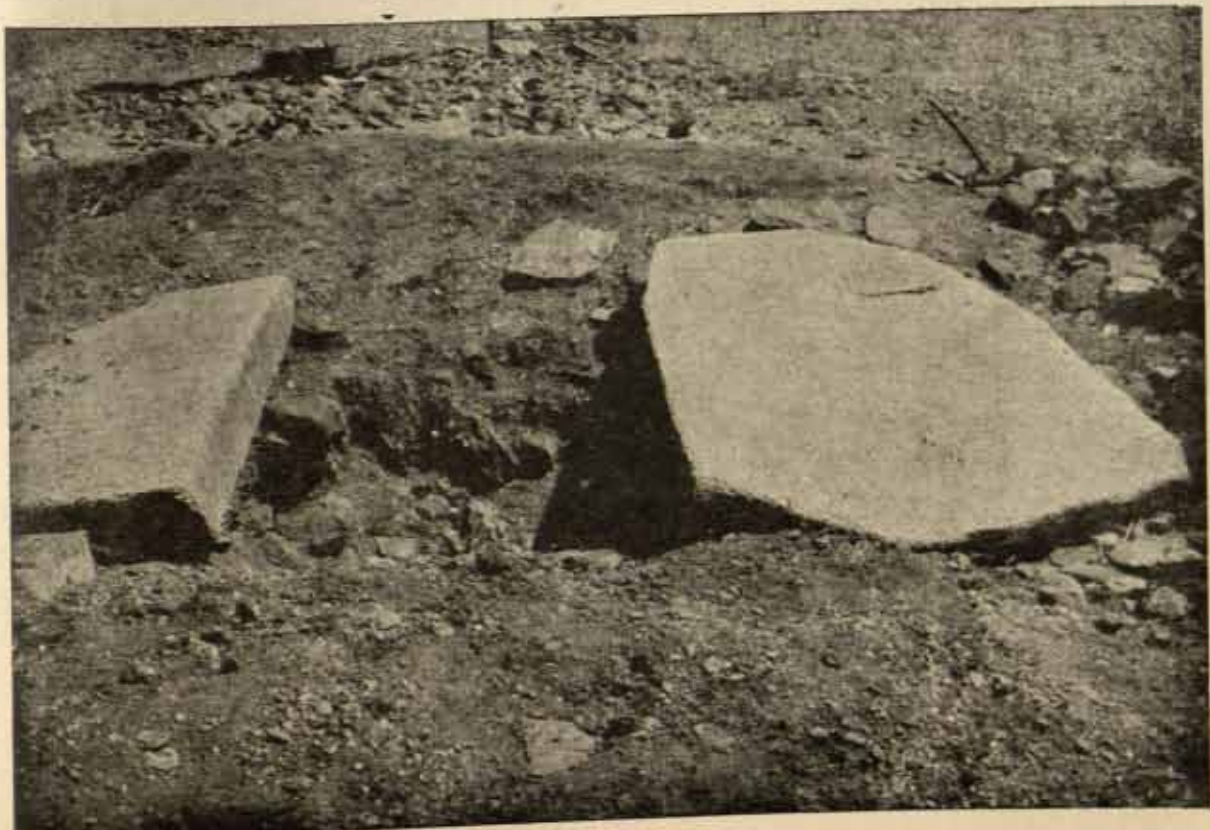
SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34).



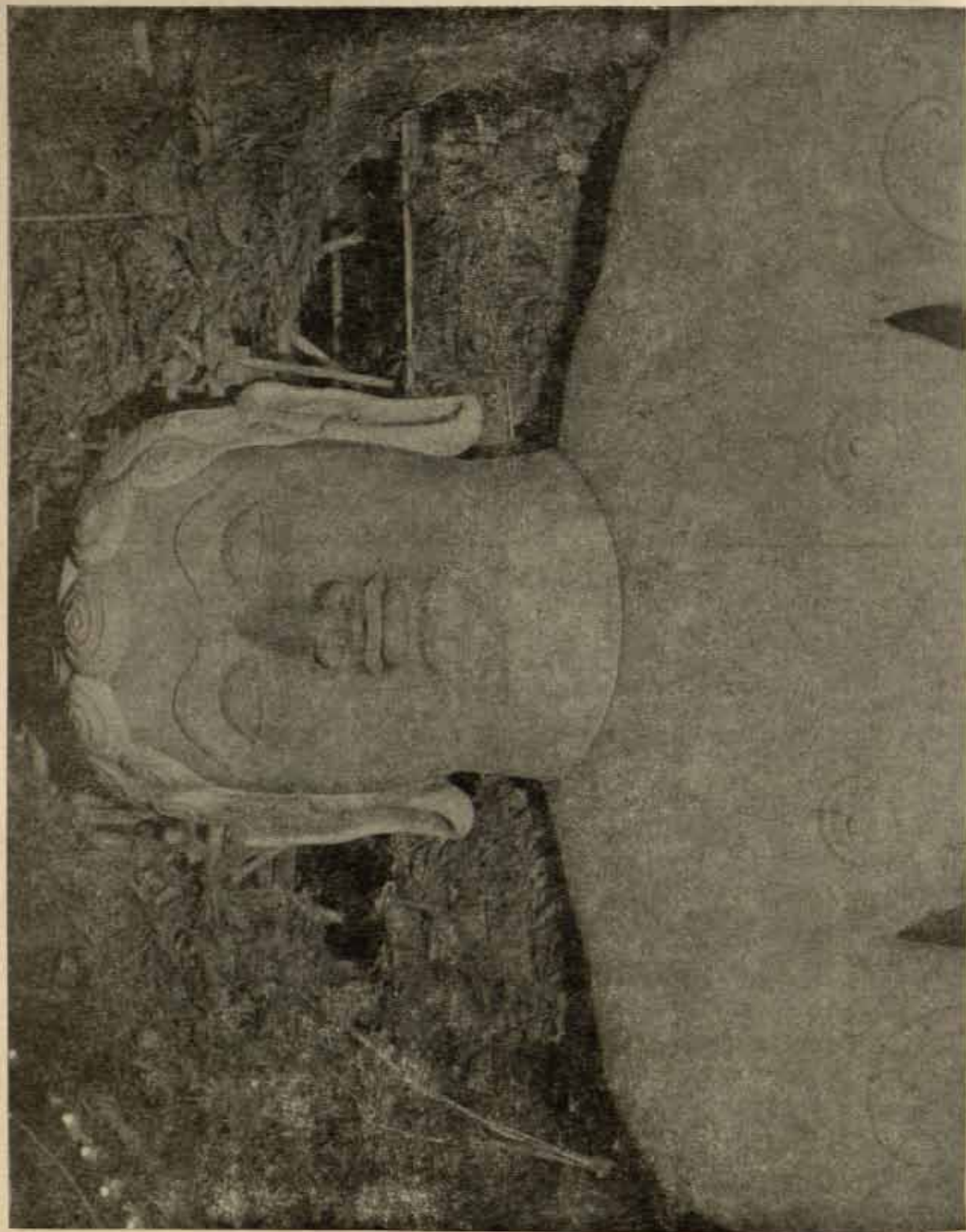
SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34)



(1) VIEW OF MEGALITHIC SITE, TURUVANUR (p. 35).



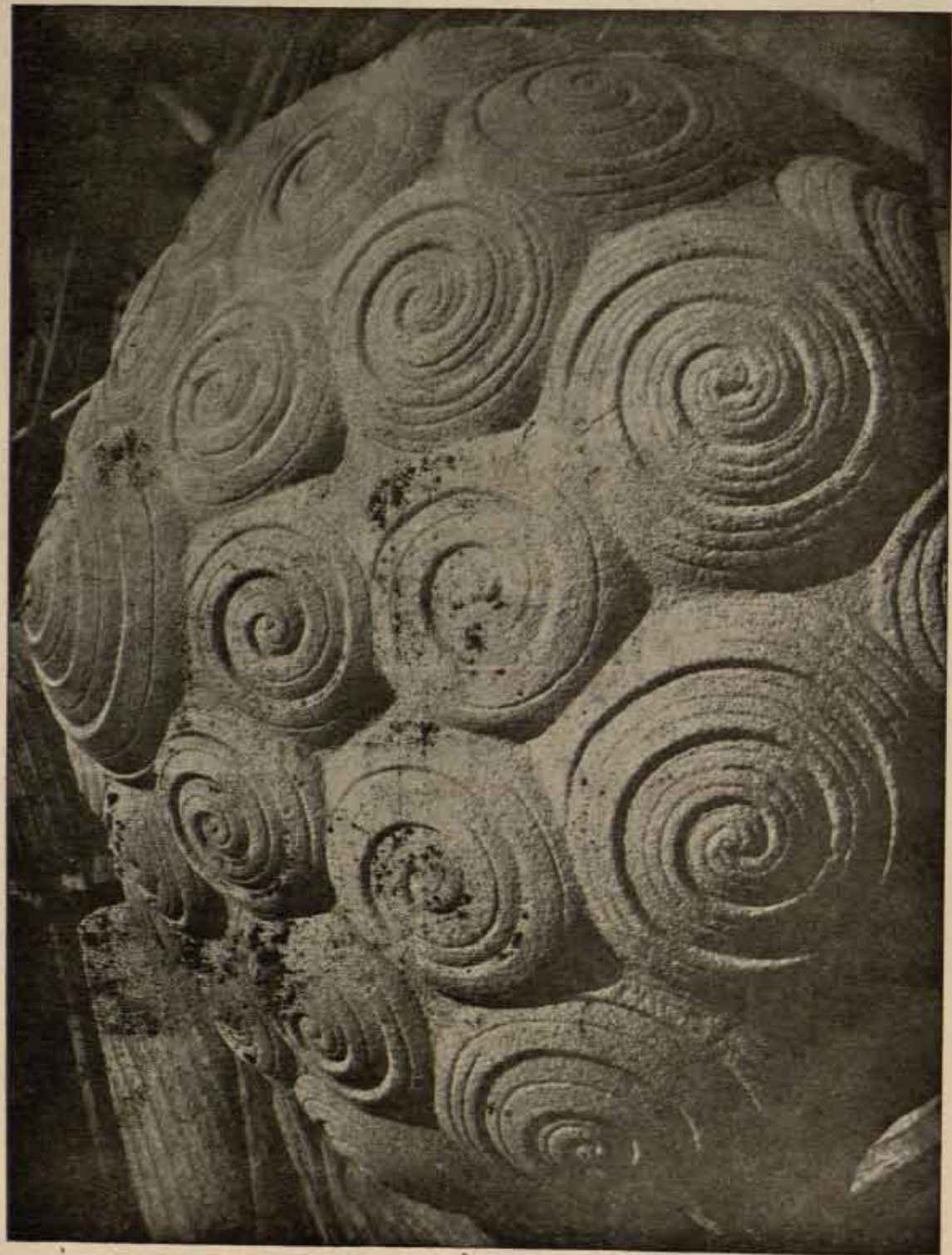
(2) A MEGALITH (DISTURBED), TURUVANUR (p. 35).



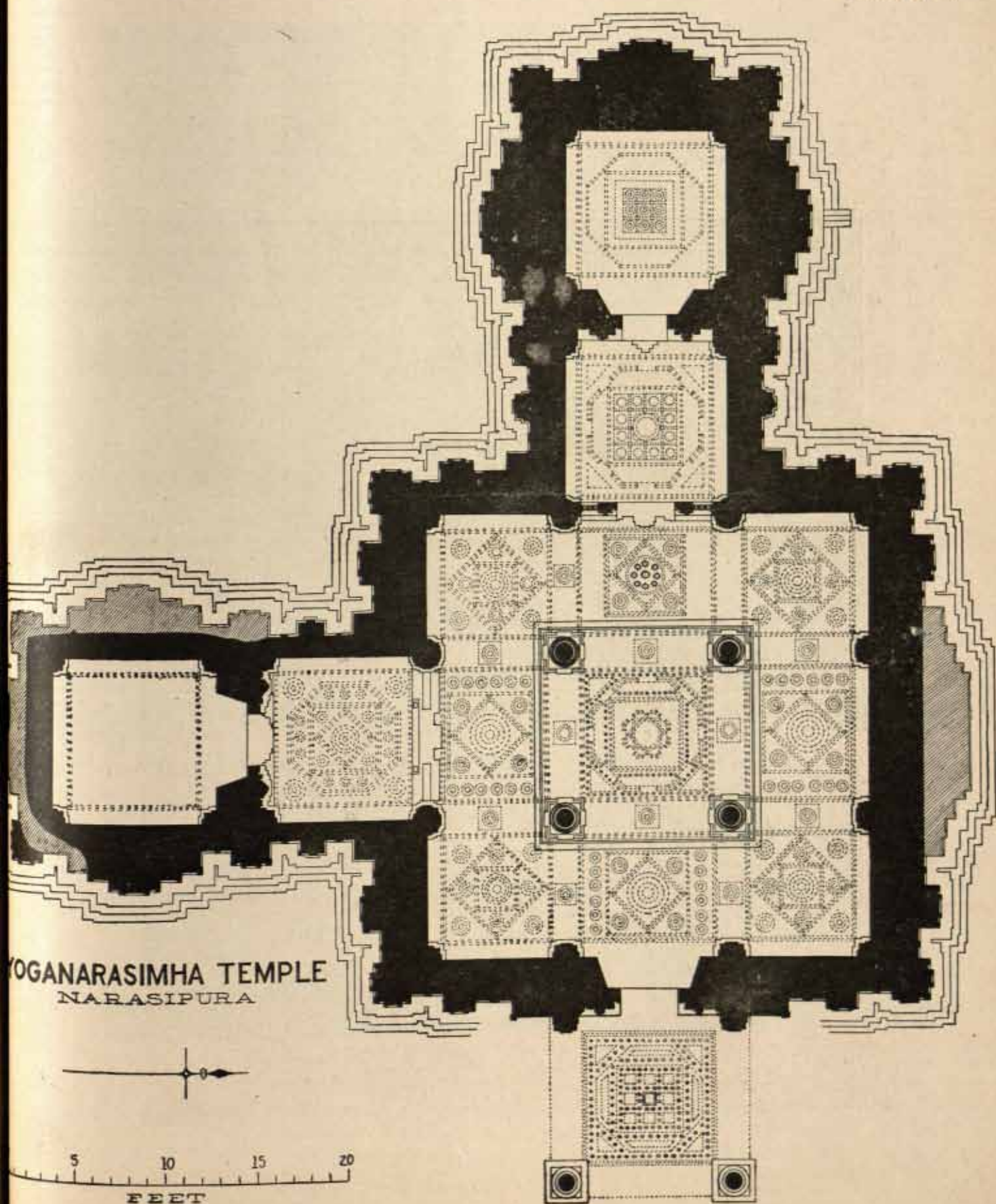


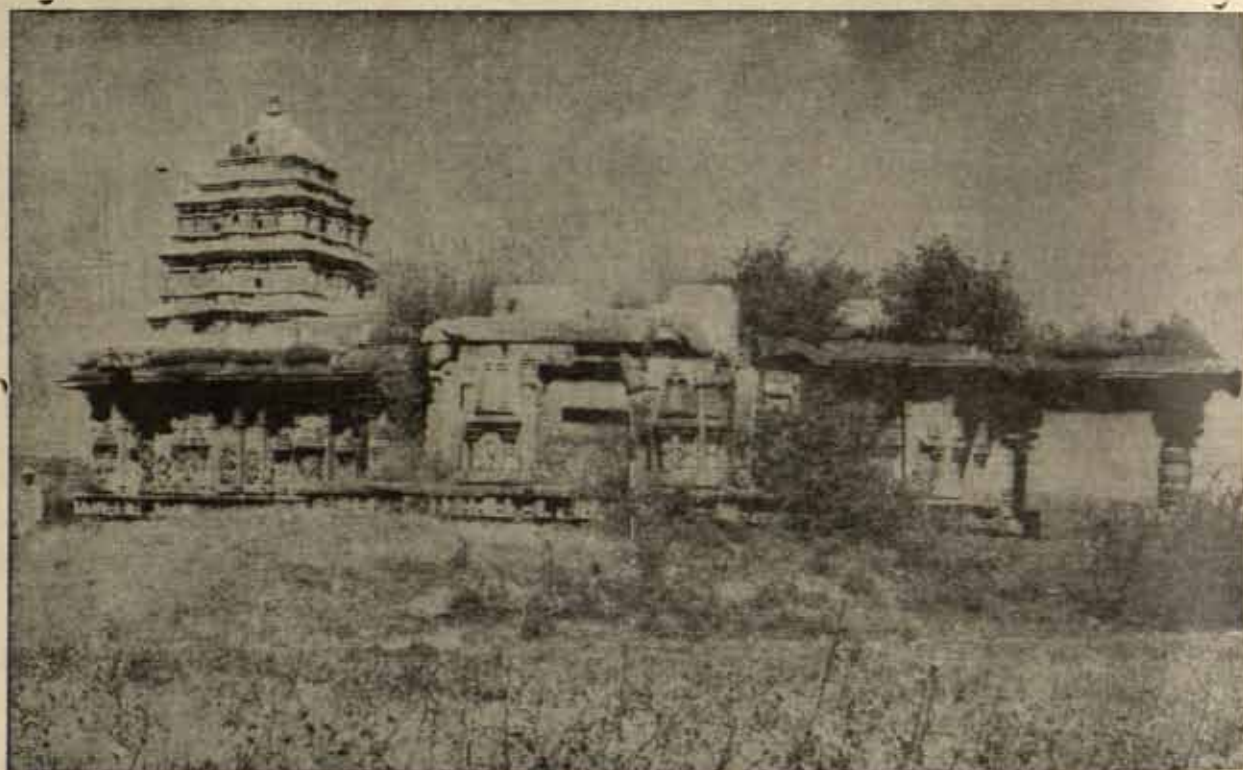
FACE OF GOMATESWARA SHOWING THE CRACKS, SHIVANABELGOLA (p. 37).

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CURLS OVER THE HEAD OF GOMATESVARA, BRAVANABELGOLA. (NOTE THE GRACES APPEARING ON THE CURLS), (p. 37).



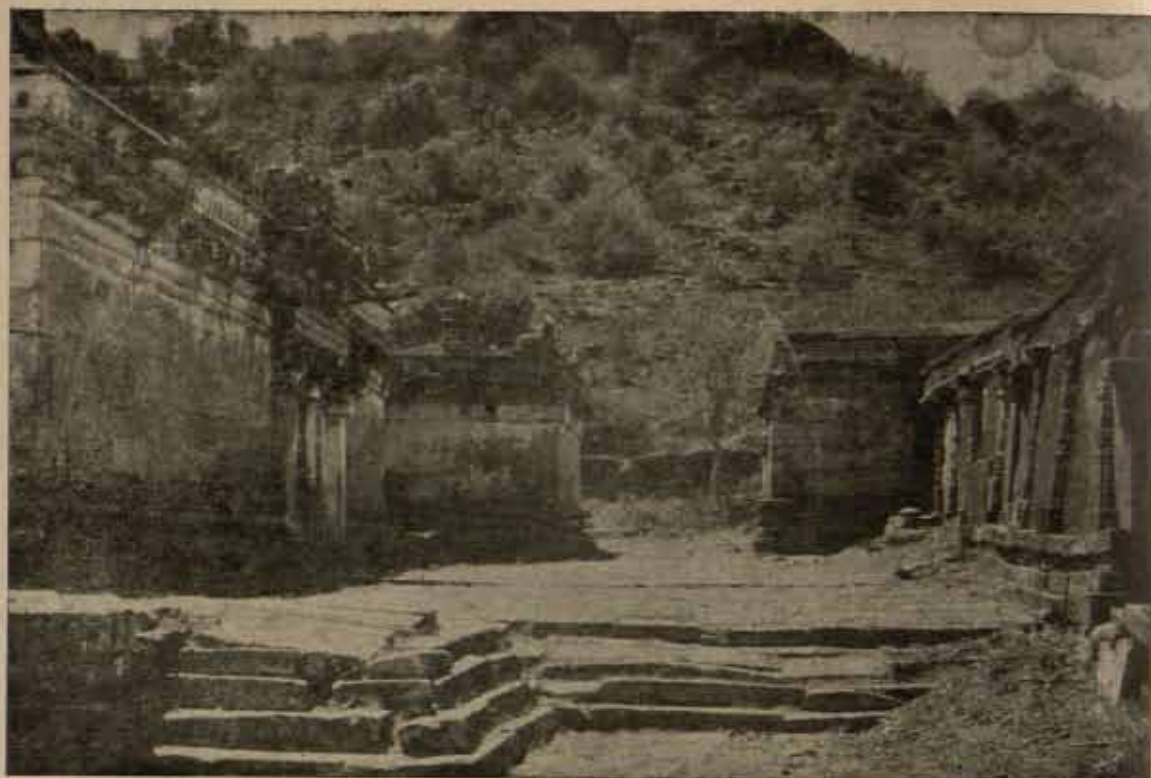


YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

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VOGANARASIMHA, NARASIPURA (p. 38).



MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 38)



MALLIKARJUNA TEMPLE, PUSHPAGIRI, CLOSE VIEW (p. 38)



MAHADVARA, MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 39).



MADHAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

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SURYA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

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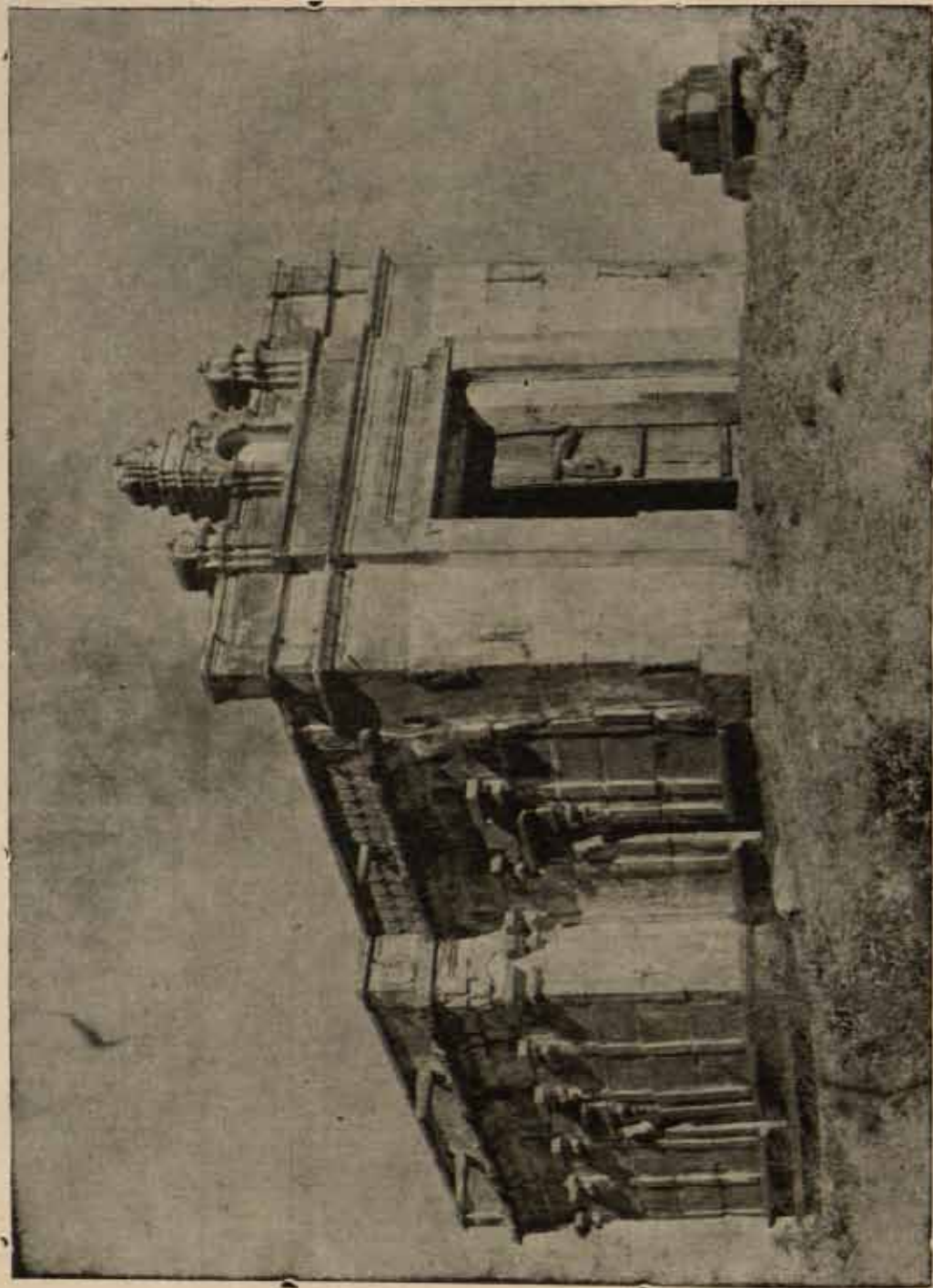
MAHISHASURAMARDINI, BHAIKAVA TEMPLE, BHAIKAVANAGUDDA (p. 39);

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BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

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SOUTH-EAST VIEW OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39).



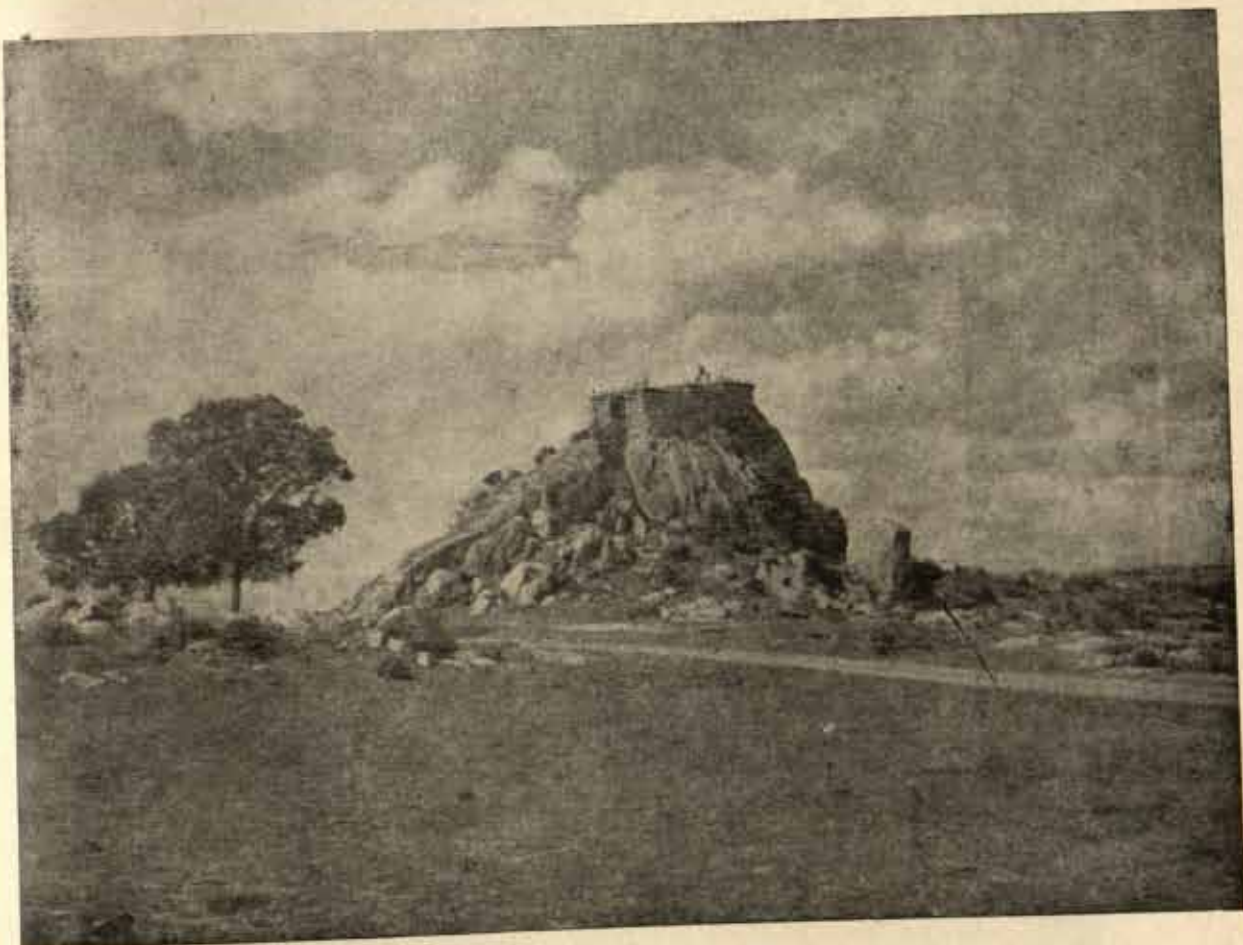
VARAHANATHA, VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39).

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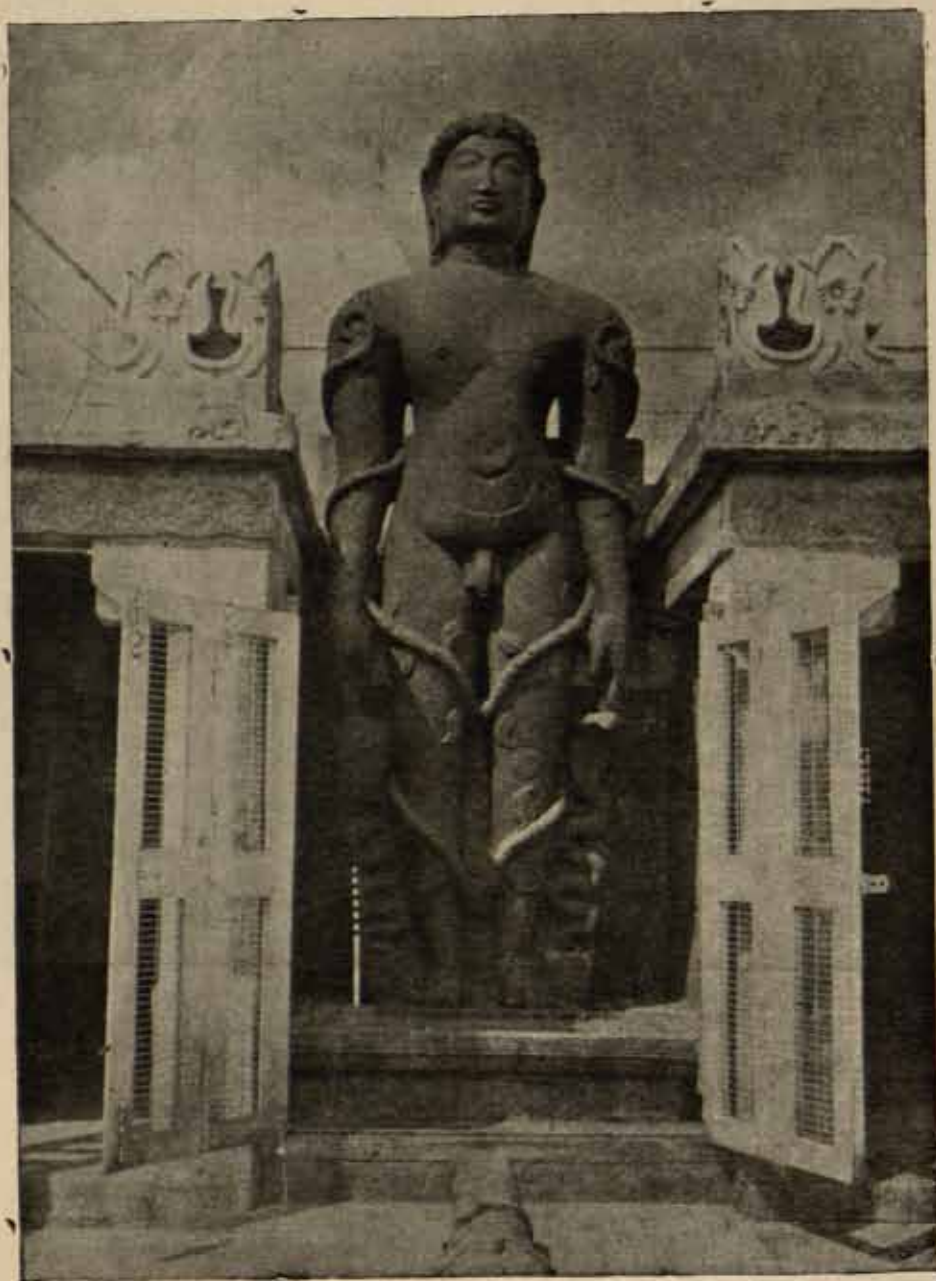
TOP OF AN INSCRIPTION SLAB IN FRONT OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39)

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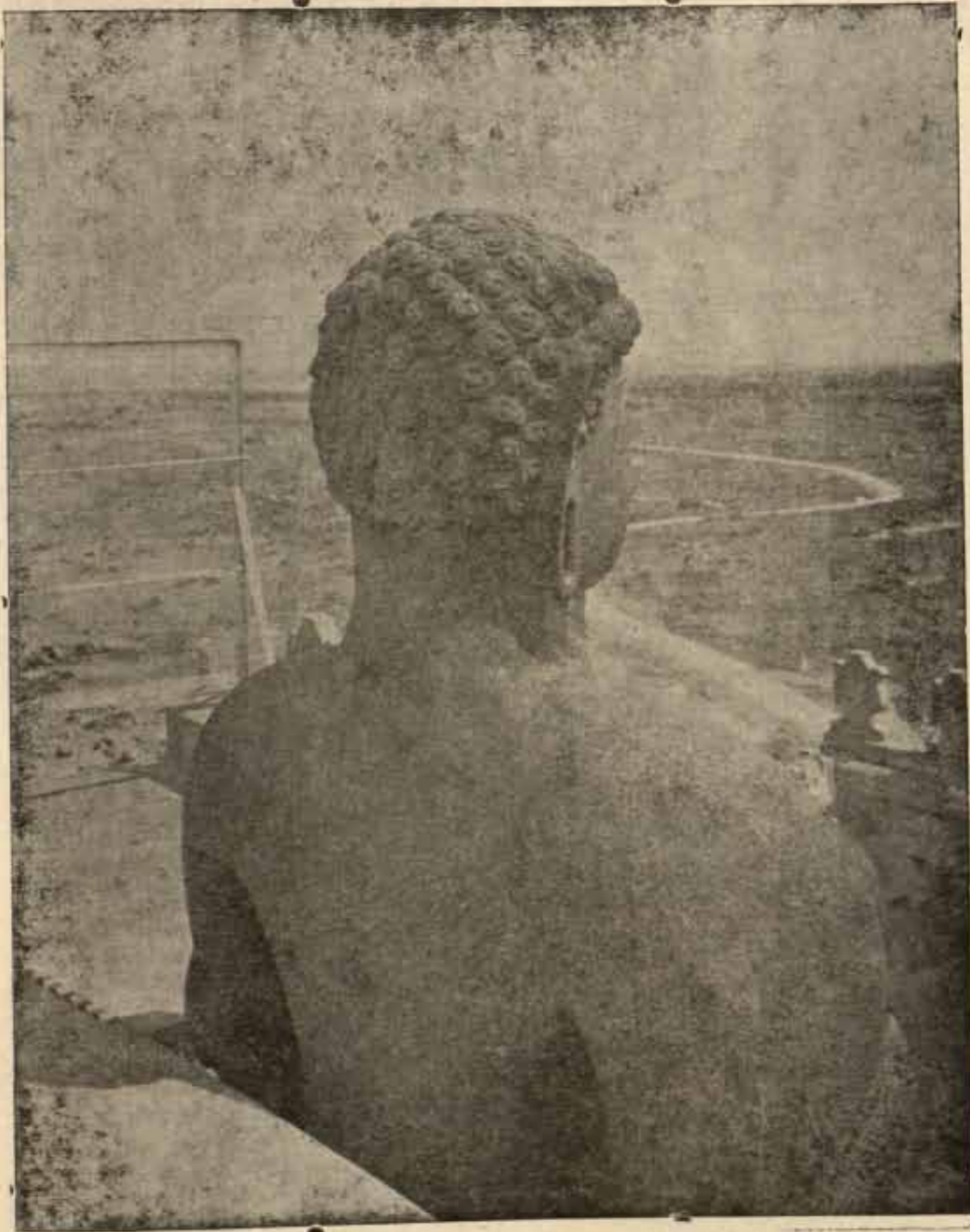
GOMATAGIRI HILL (p. 40).

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STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

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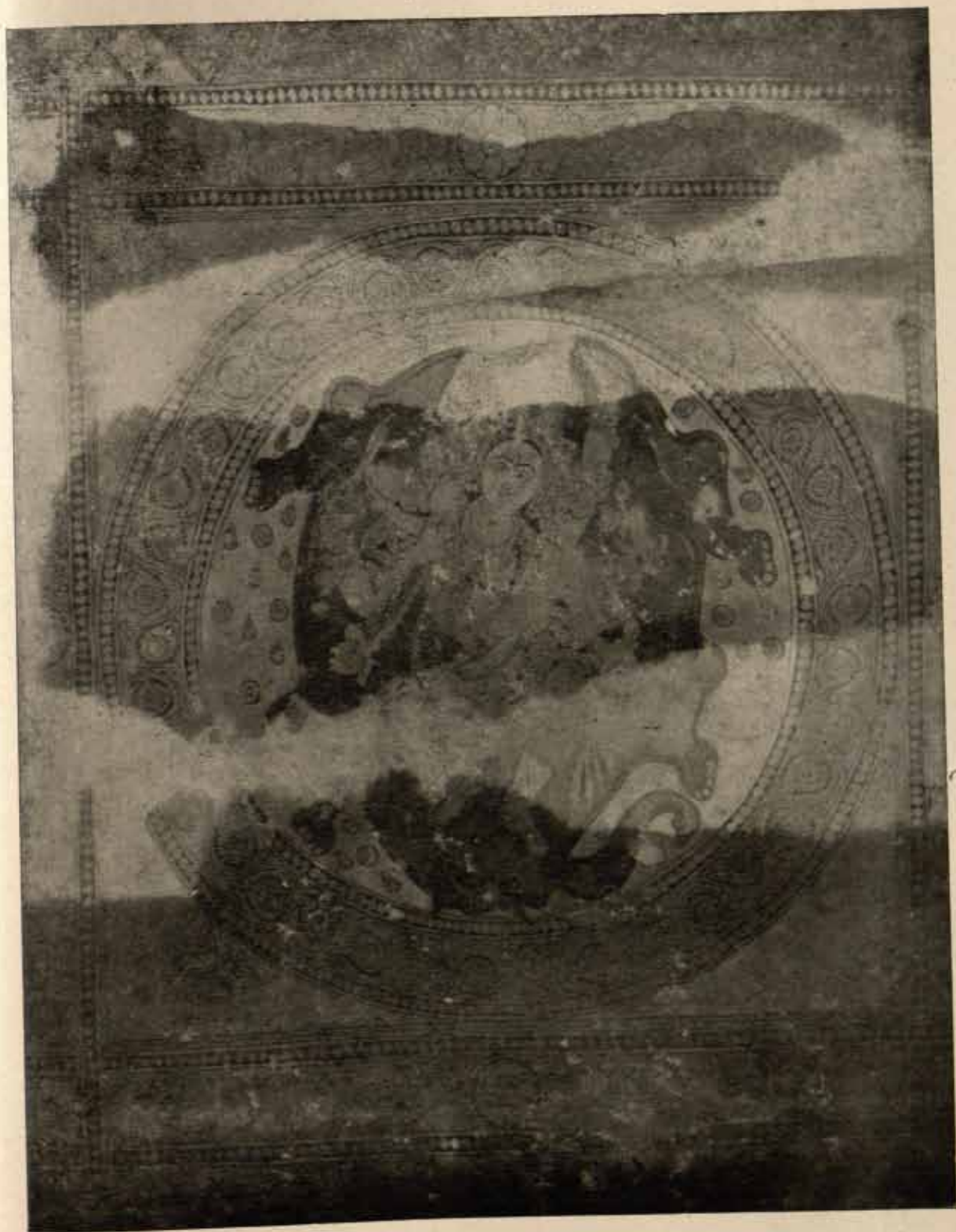
BACK VIEW OF GOMATA, GOMATAGIRI (p. 40).

PLATE XXXIV



GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49).

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GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).



LANGHINARAYANA, CEILING PAINTING IN DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR  
(p. 42)

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WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,  
ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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PLATE XXXIX



MUSICIANS ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42).



INSCRIPTION STONE, HALE-ALUR (p. 42).

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PLATE XLIII

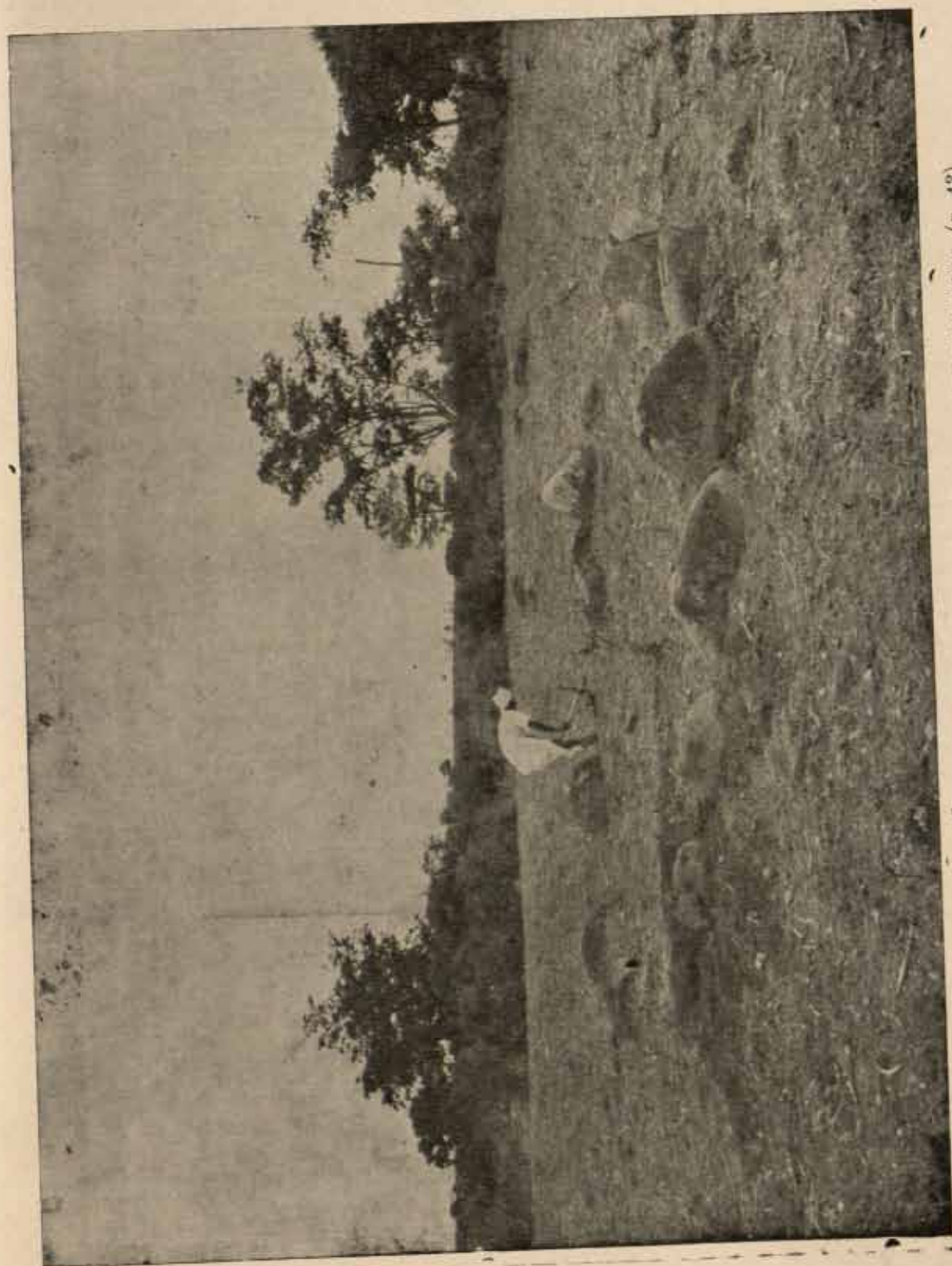


RAVANA IMAGE AT BYADAMALALU (P. 43)

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VIRAGAL, BYADAMALALU, (p. 43).



STONE CIRCLE OF A MIGALITH, ARAKALAVADI-NARAYANANGALA, CHAMARAJANAGAR TALUK, (p. 43).

PLATE XLVI



CIST DISTURBED, NARASAMANGALA, (p. 43).

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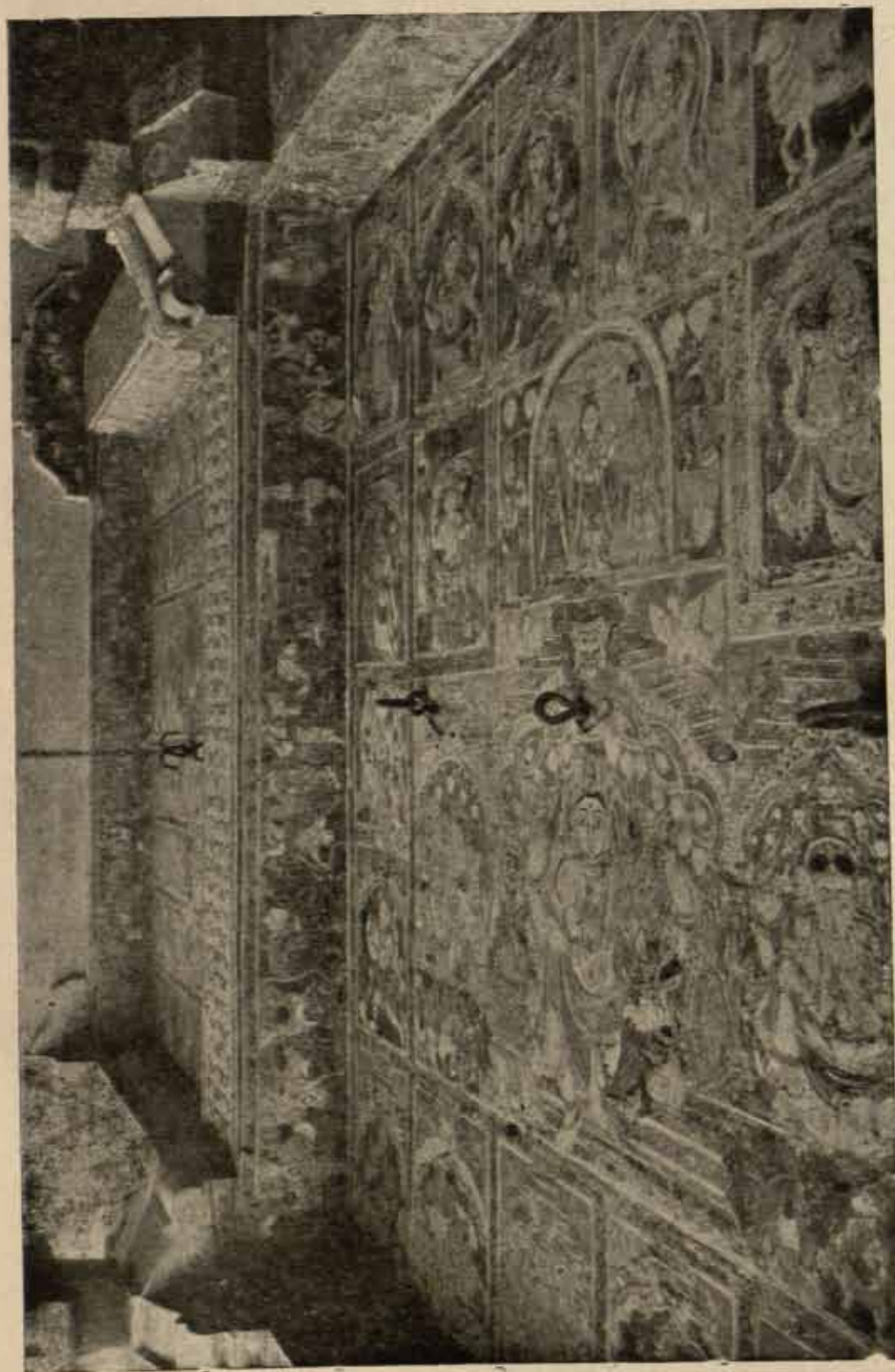
PILLAR, VENUGOPALA TEMPLE, GOPALA (p. 44).

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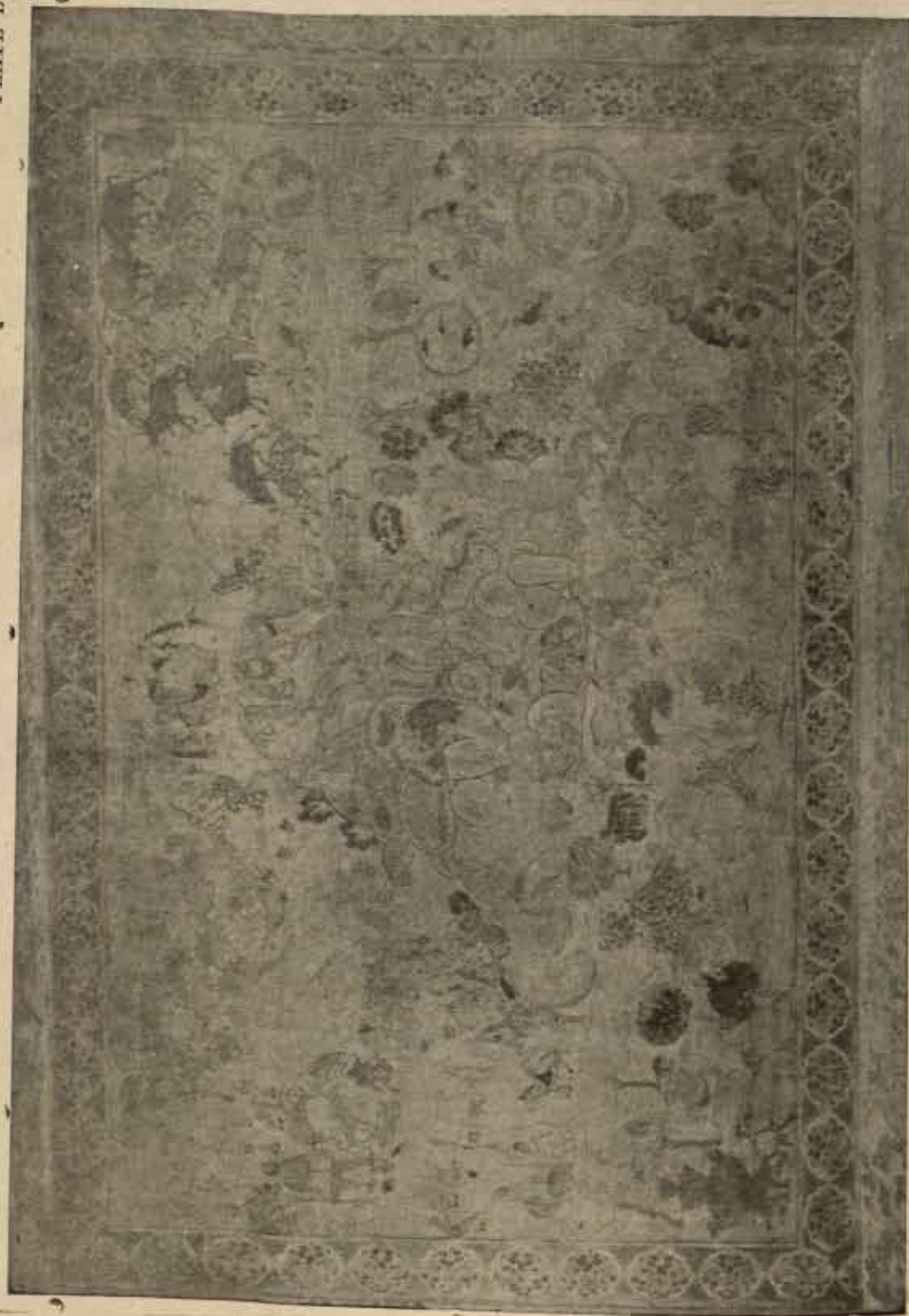


VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p. 44)

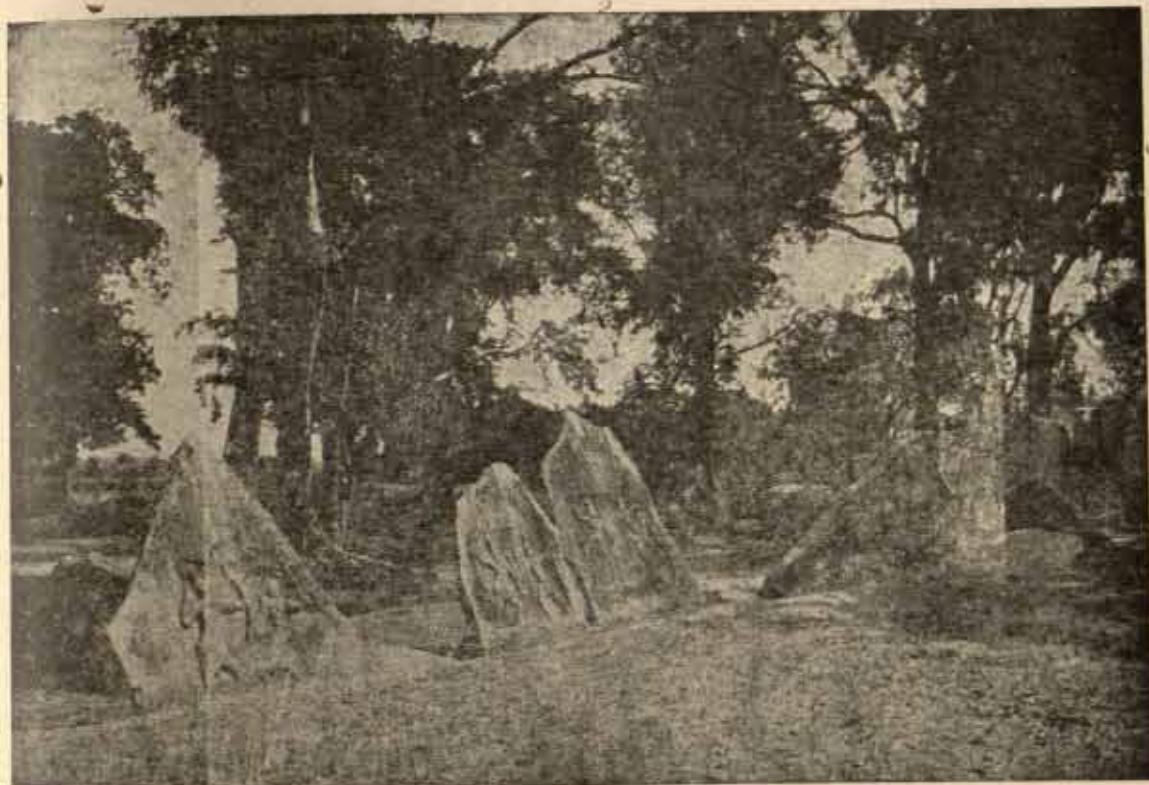
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CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).



CEILING PAINTING, NARASIMHA TEMPLE, SIDI (P. 45).



GROUP OF VIRAGALS FROM HIREGUNDAGAL, (p. 45).



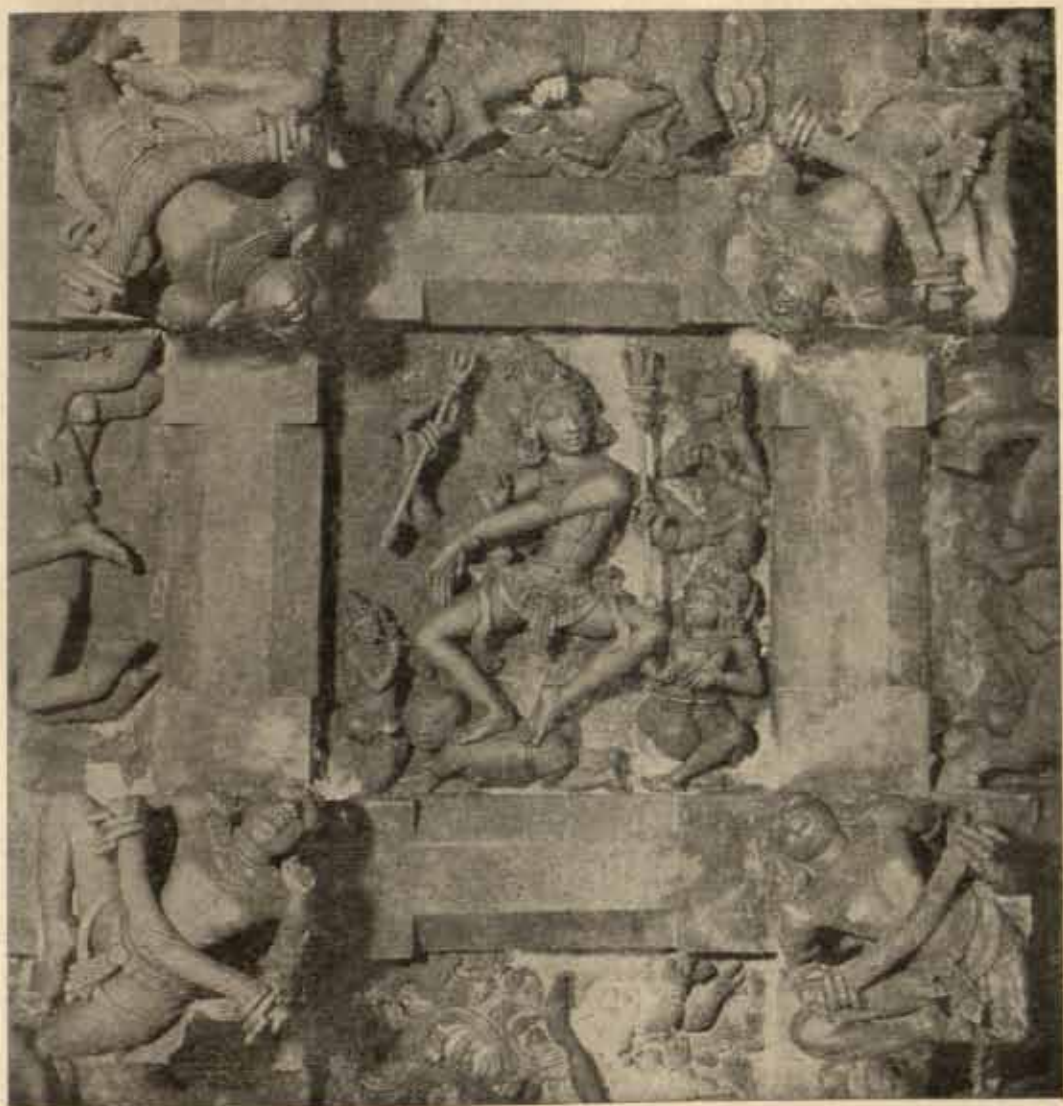
VIRAGAL FROM HIREGUNDAGAL, (p. 45).



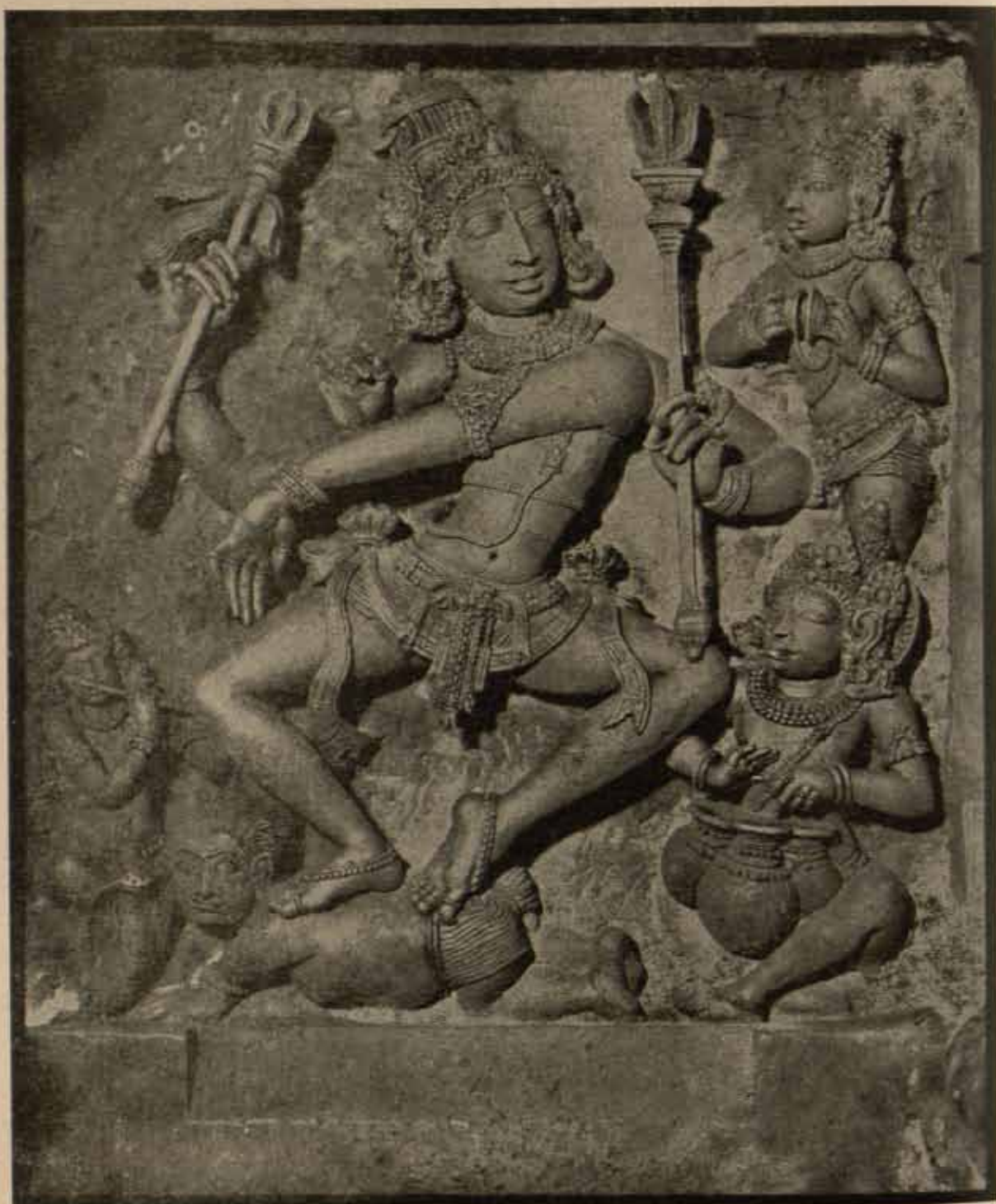
VIRAGAL FROM HIREGUNDAGAL (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).



CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).



NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).

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MAHISHASURAMARDHINI, A SCULPTURE FROM HALEBID (p. 47).

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RAMA DELIVERING RING TO HANUMAN, SCULPTURES FROM  
HALEBID (p. 47).



RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.  
(p. 47).

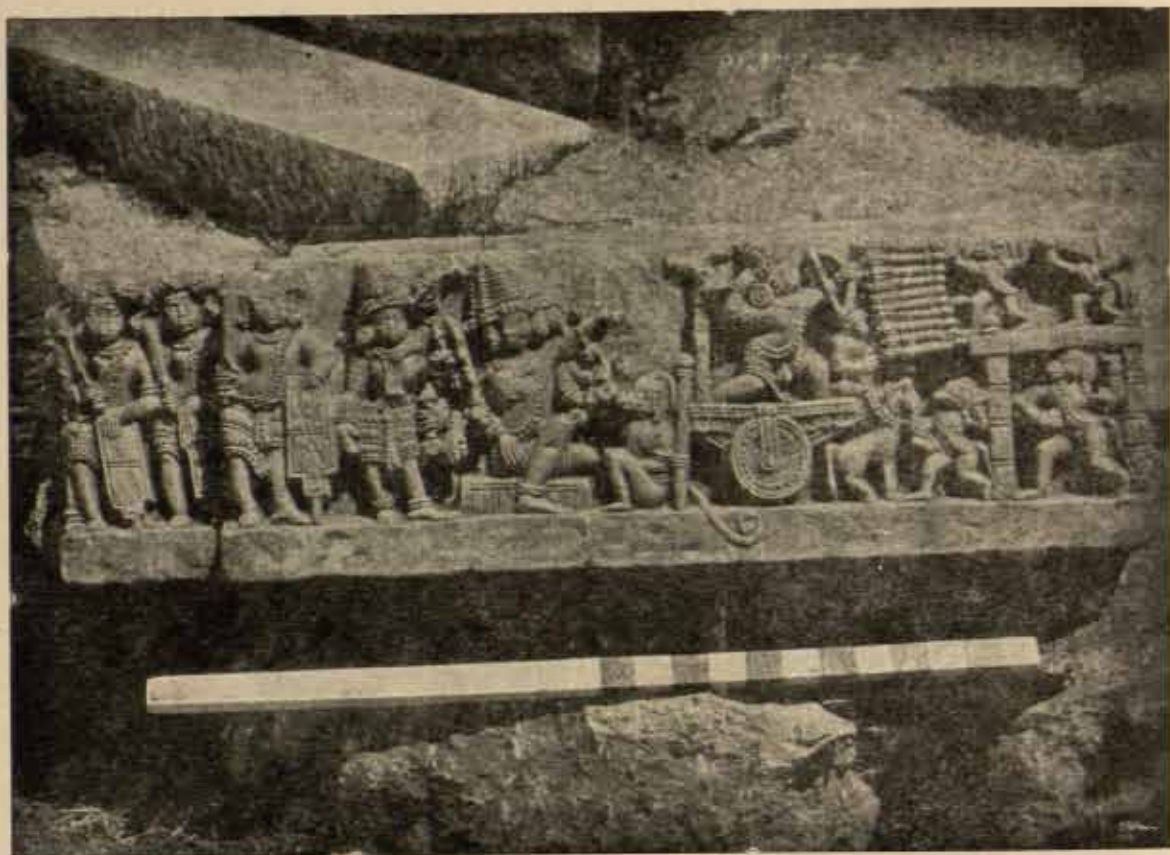
PLATE LVII



MONKEYS FIGHTING RAVANA, SCULPTURE FROM HALEBID,  
(p. 48)



A BULL NEAR THE TANK, HALEBID (p. 48).



1. HANUMAN CAPTURED BY INDRAJIT, STRAY SCULPTURE FROM HALEBID (p. 48).



2. EPISODE FROM YAKSHAGANA, HALEBID (p. 48).



CYMBALIST, A STRAY SCULPTURE FROM HALEBID, (p. 48).

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DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).



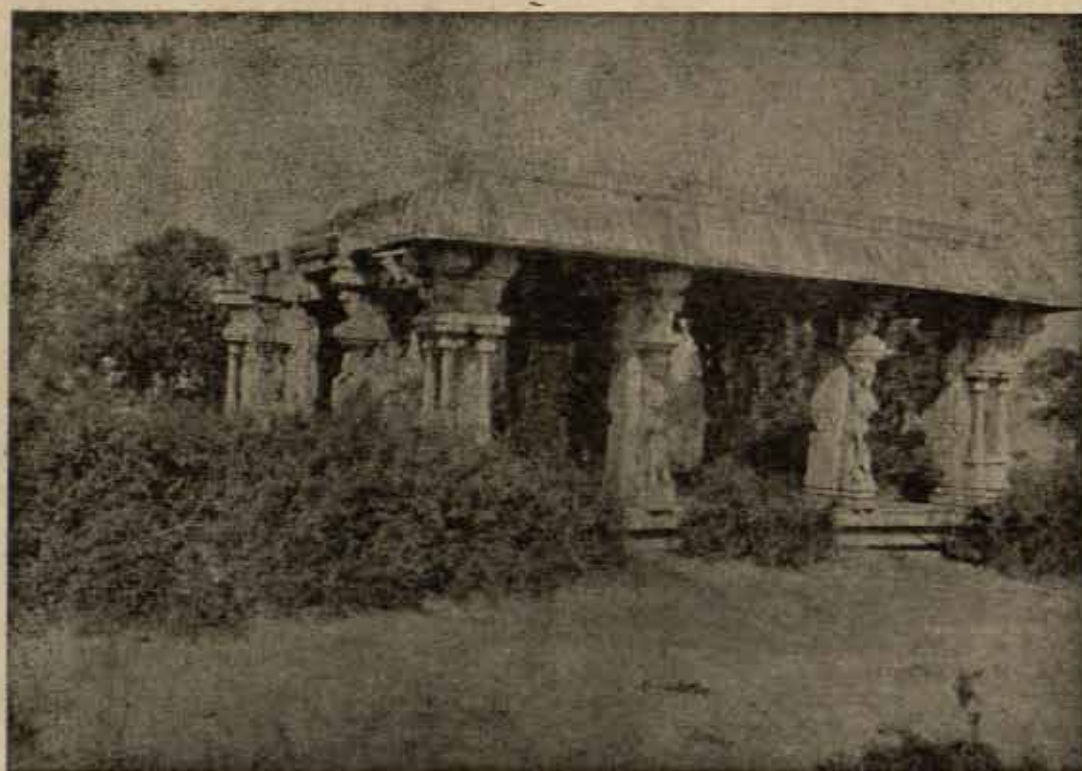
SCULPTURE FROM HALEBID,  
(p. 48).



(1) FIGURE OF ALVAR, SRIRAMAPURA (p. 49).

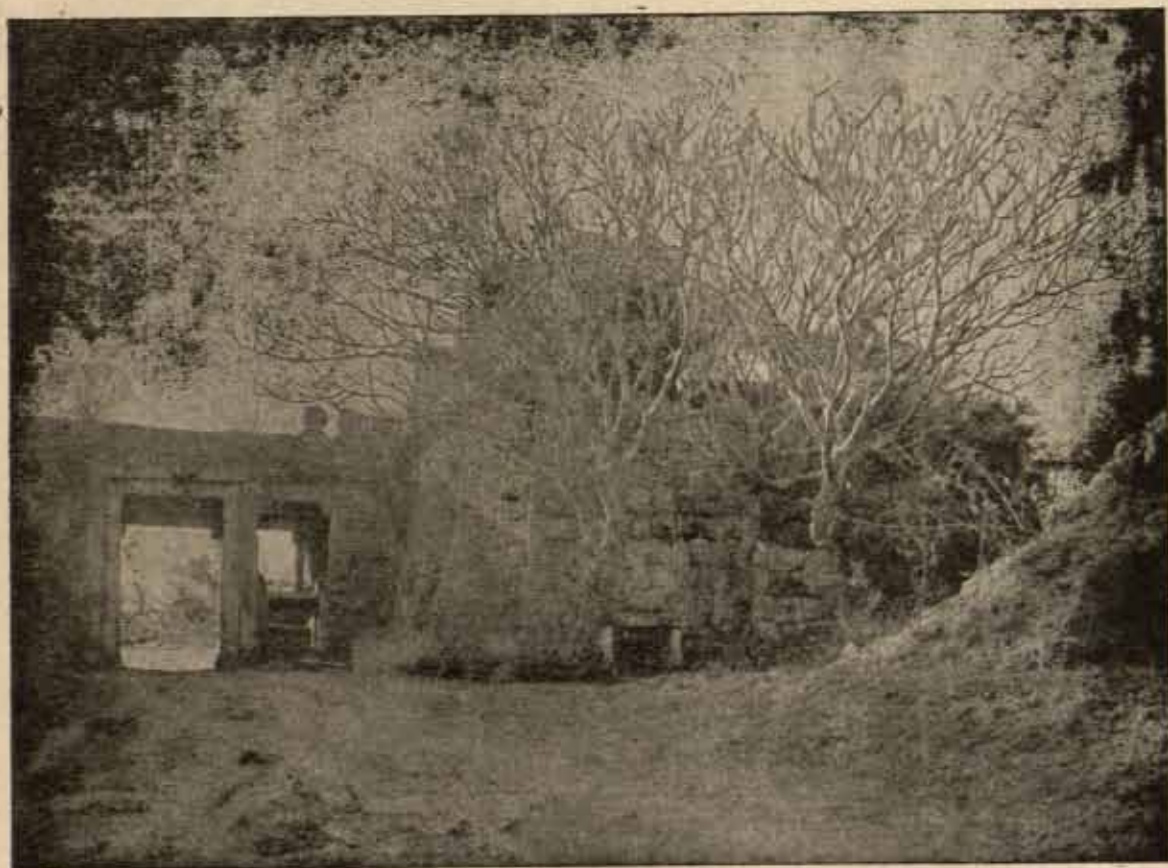


(2) VENUGOPALA FIGURE, SRIRAMAPURA  
(p. 49).



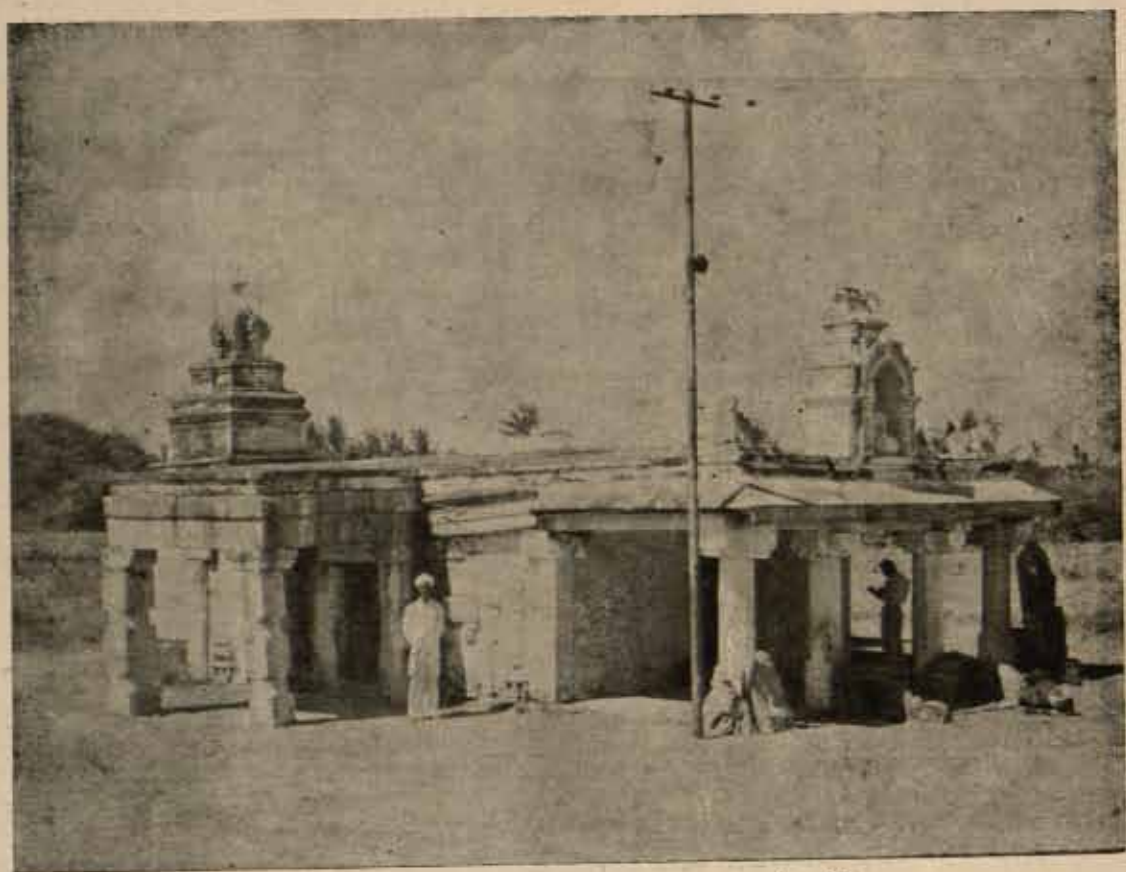
STONE MANTAPA NEAR THE POND, SHIRAMPUR, (p. 49).

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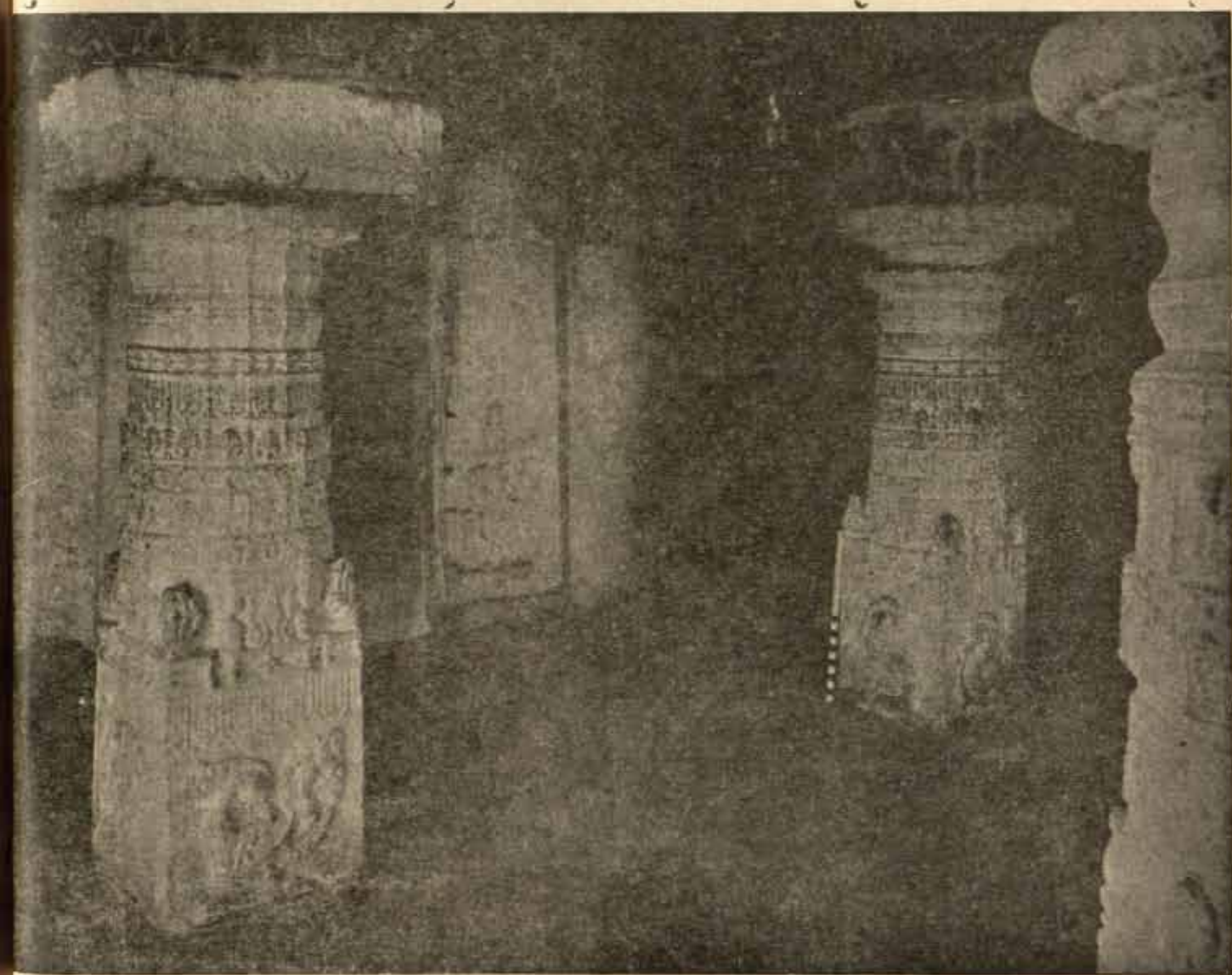
EASTERN GATE-WAY OF THE FORT, PERIYAPATMA, (p. 52).

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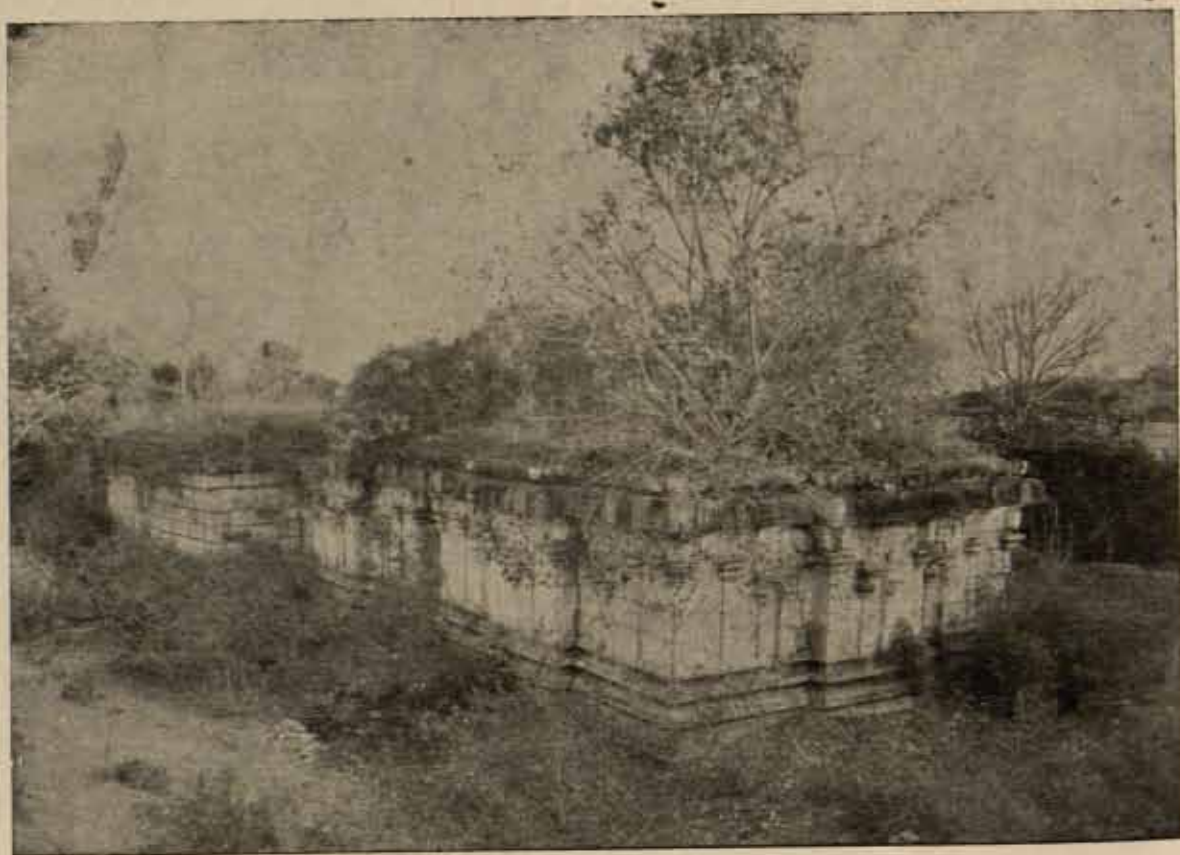
ISVARA TEMPLE, GENERAL VIEW, PERIVAPATNA (p. 52).

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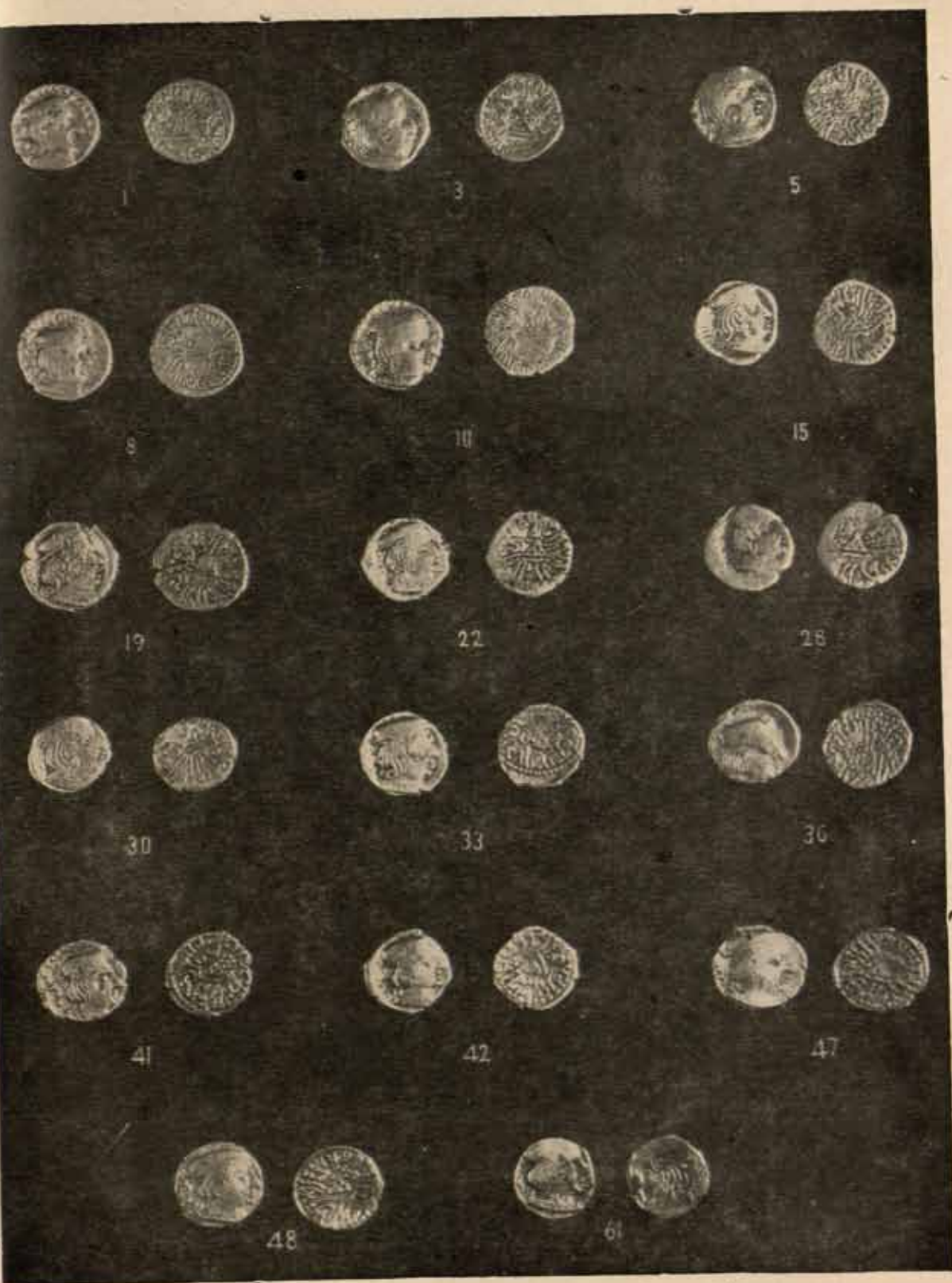
PILLARS IN NAVAHANGA, ISVARA TEMPLE, PERIYAPATNA. (p. 52).

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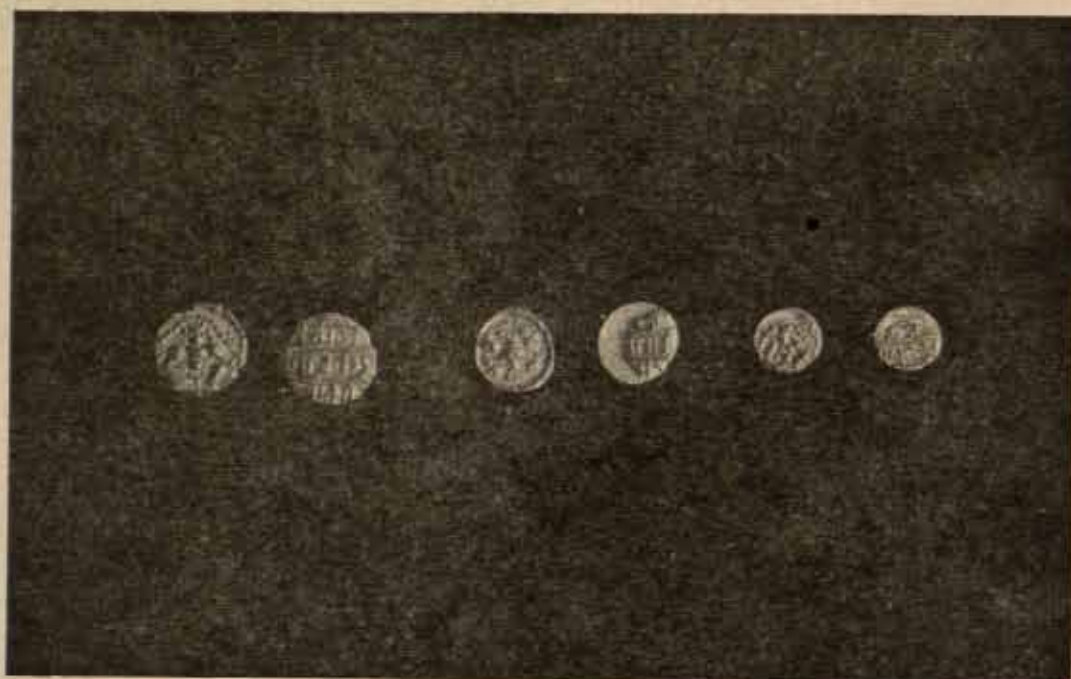


VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 53).

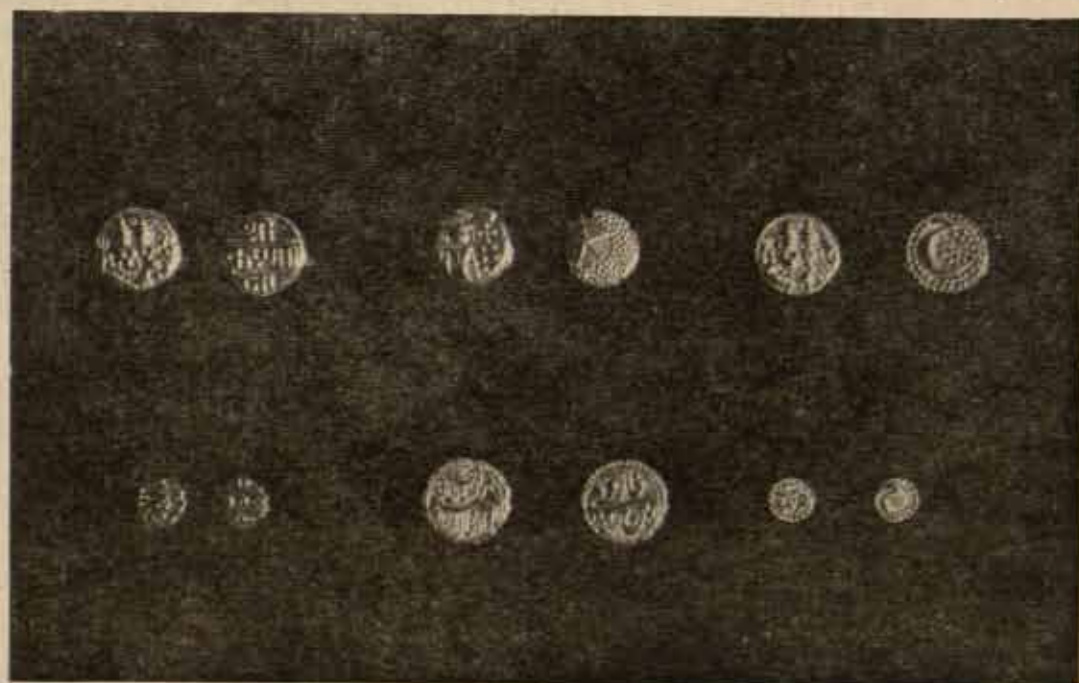
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THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).



SORAB HOARD: GOLD COINS, (p. 61-62)



ANAGONDANAHALLI HOARD : GOLD COINS, (p. 62-63).



COPPER PLATE GRANT OF THE CHITHADURGA CHIEF MADAKARI  
NAYAKA, (pp. 64-66).

[Mysore Archaeological Survey]



VIRAGAL AT HIRE-MADHURE, (pp. 71-72).

PLATE LXXI

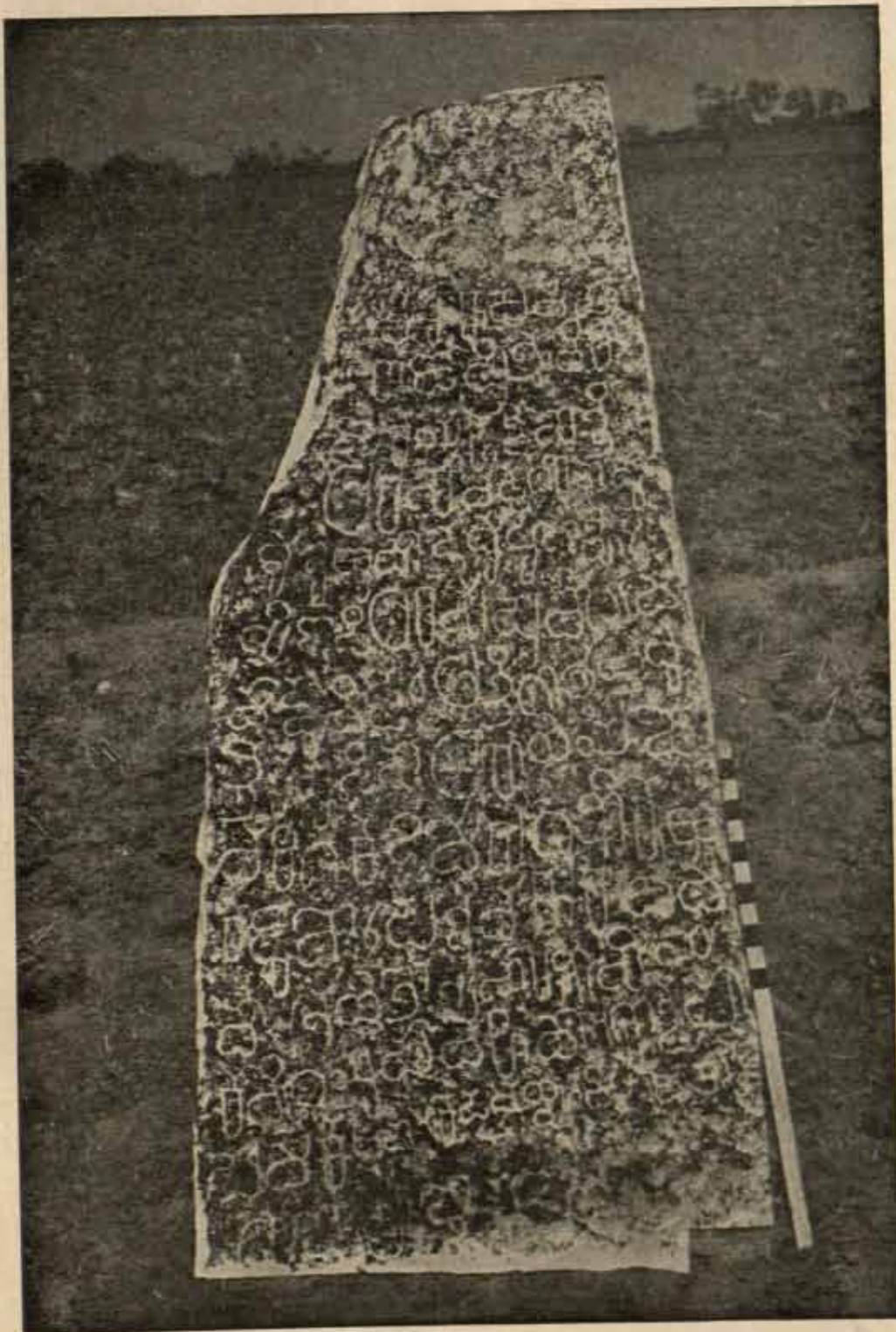


PILLAR INSCRIPTION AT CHIKKA-MADHURE, (pp. 72-74).

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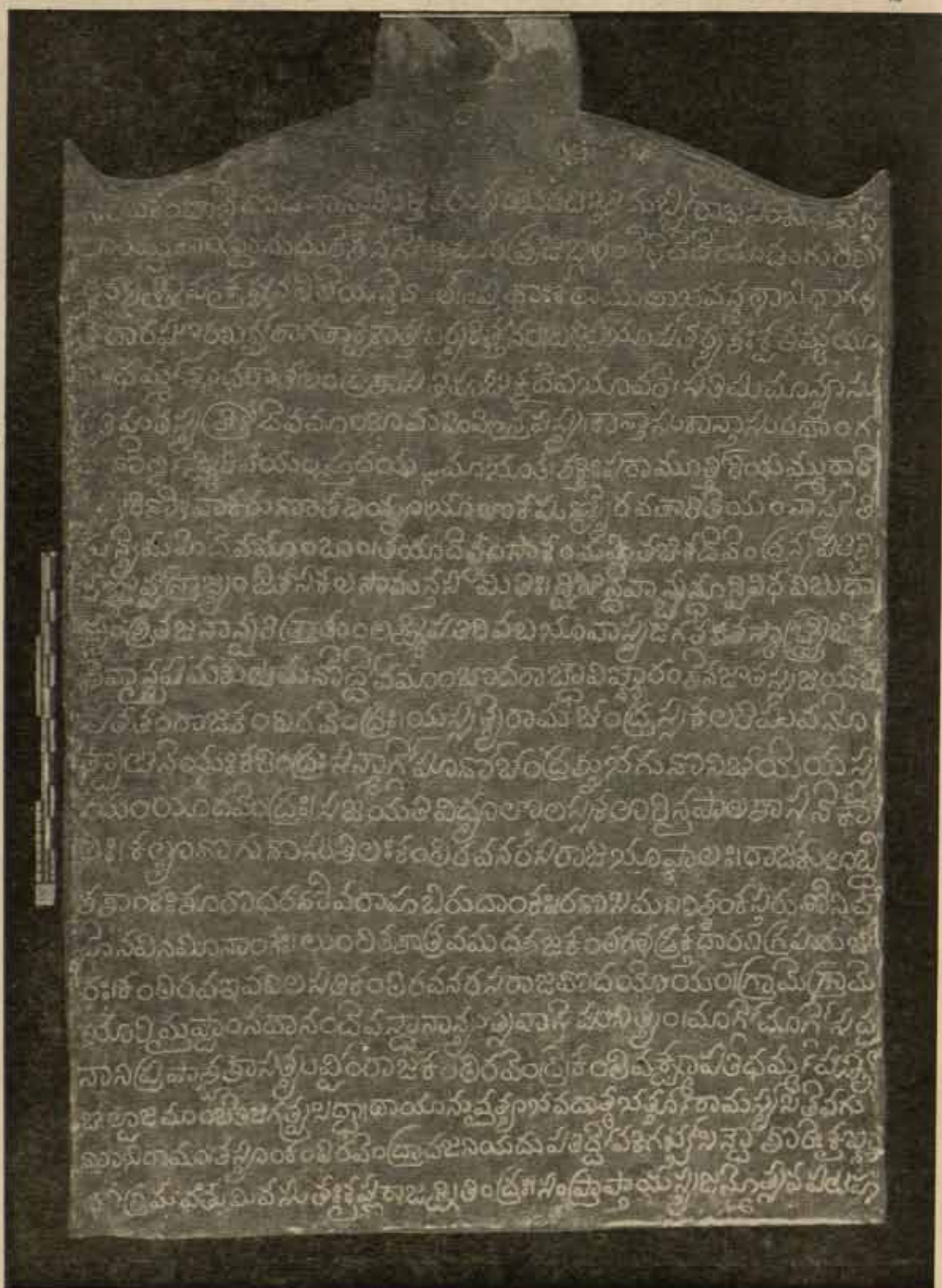
STONE INSCRIPTION AT TIPPUR, (pp. 88-91).



STONE INSCRIPTION OF SRIFURUSHA FROM PURIGALI, (pp. 123-124).

[illegible]

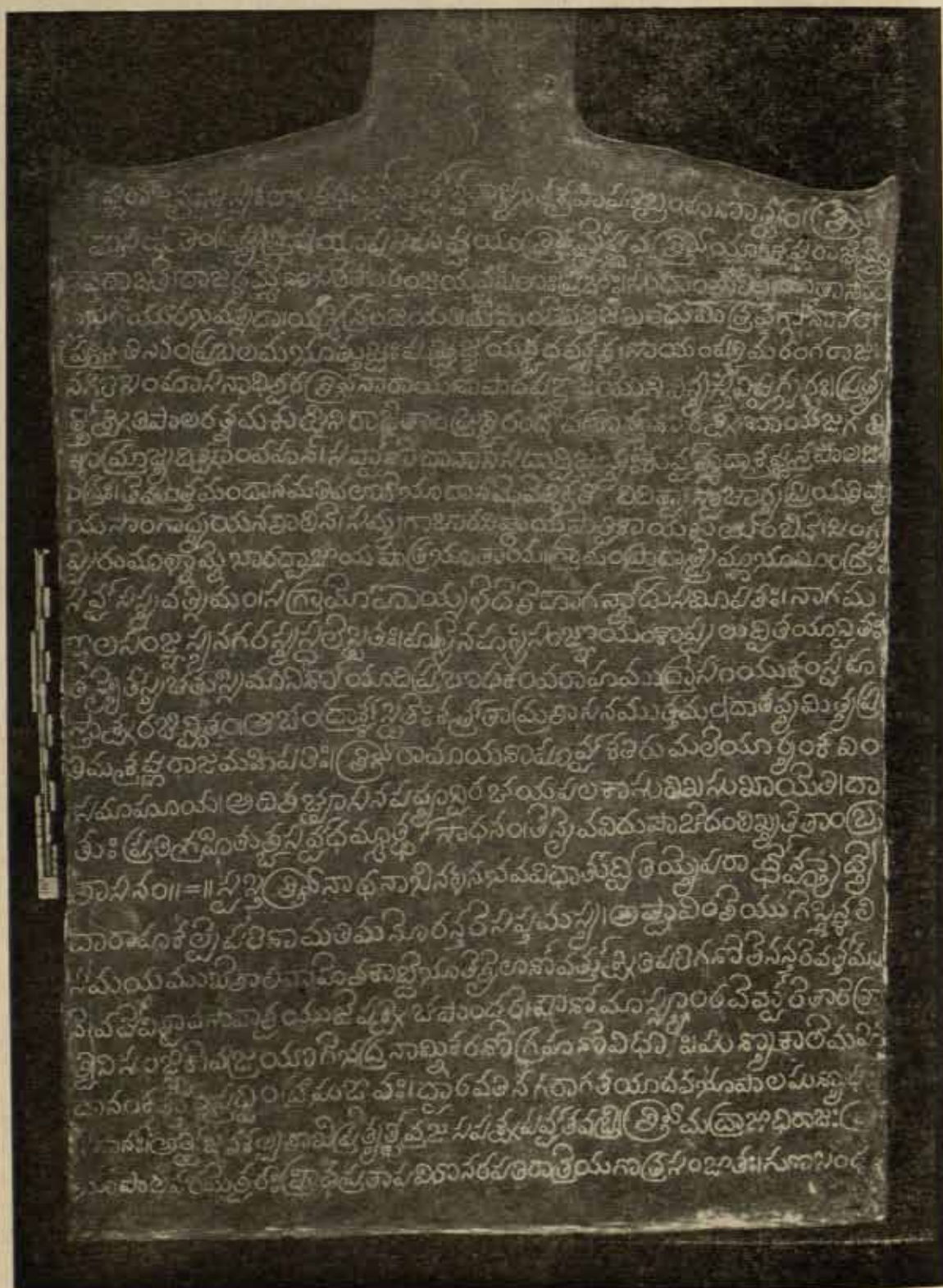
[illegible]



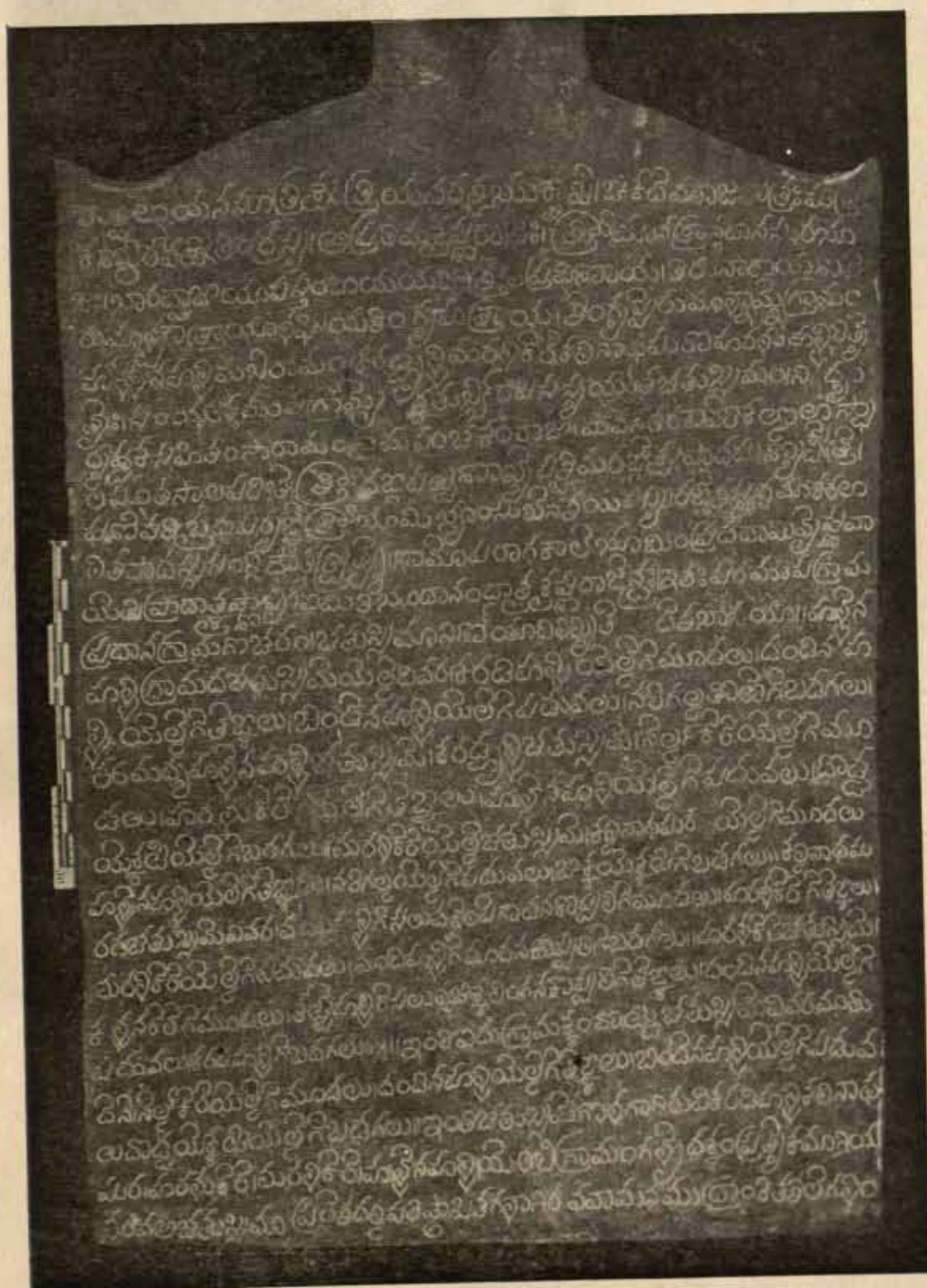
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).

[illegible]

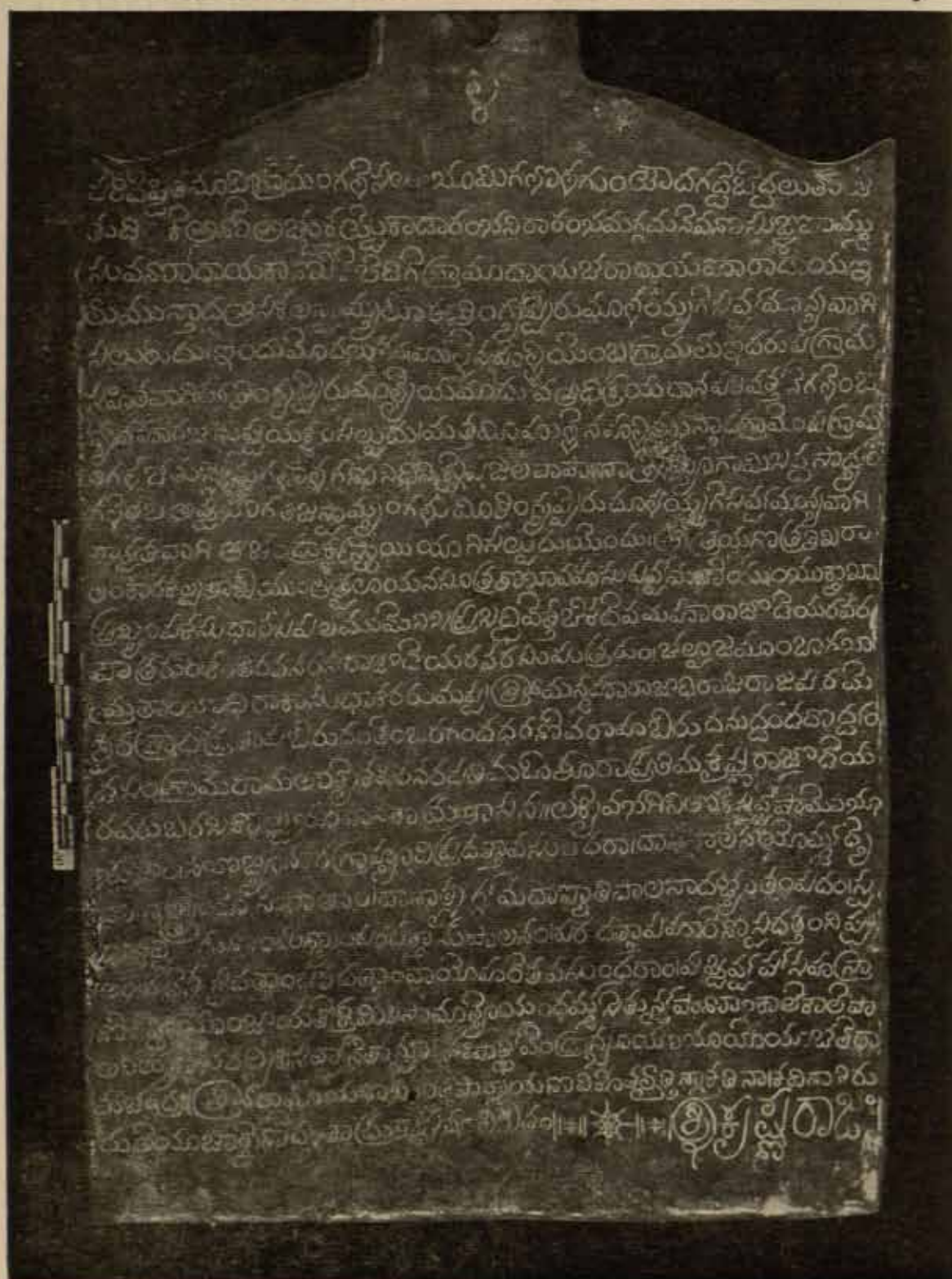
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I. (pp. 127-151).



COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



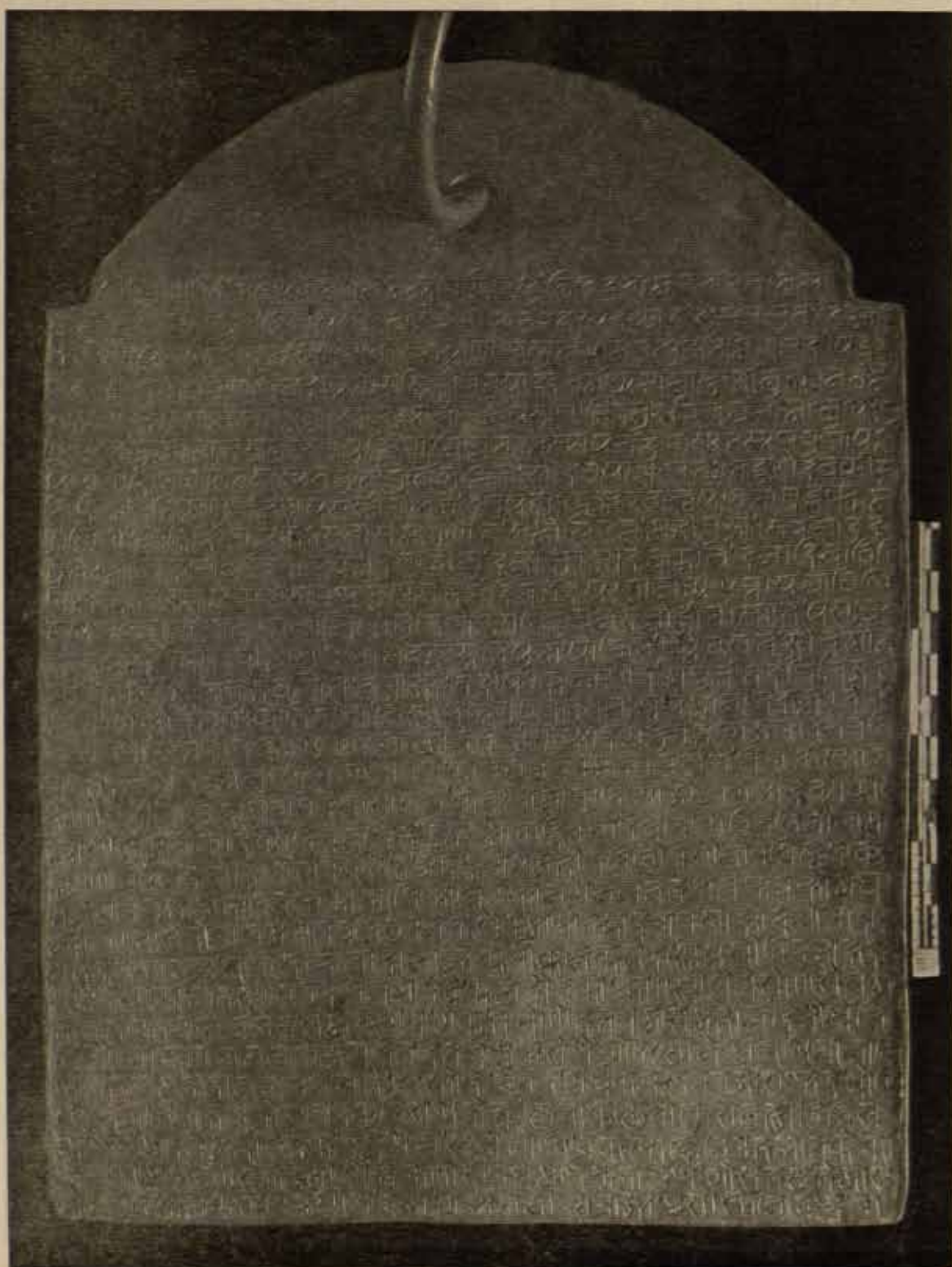
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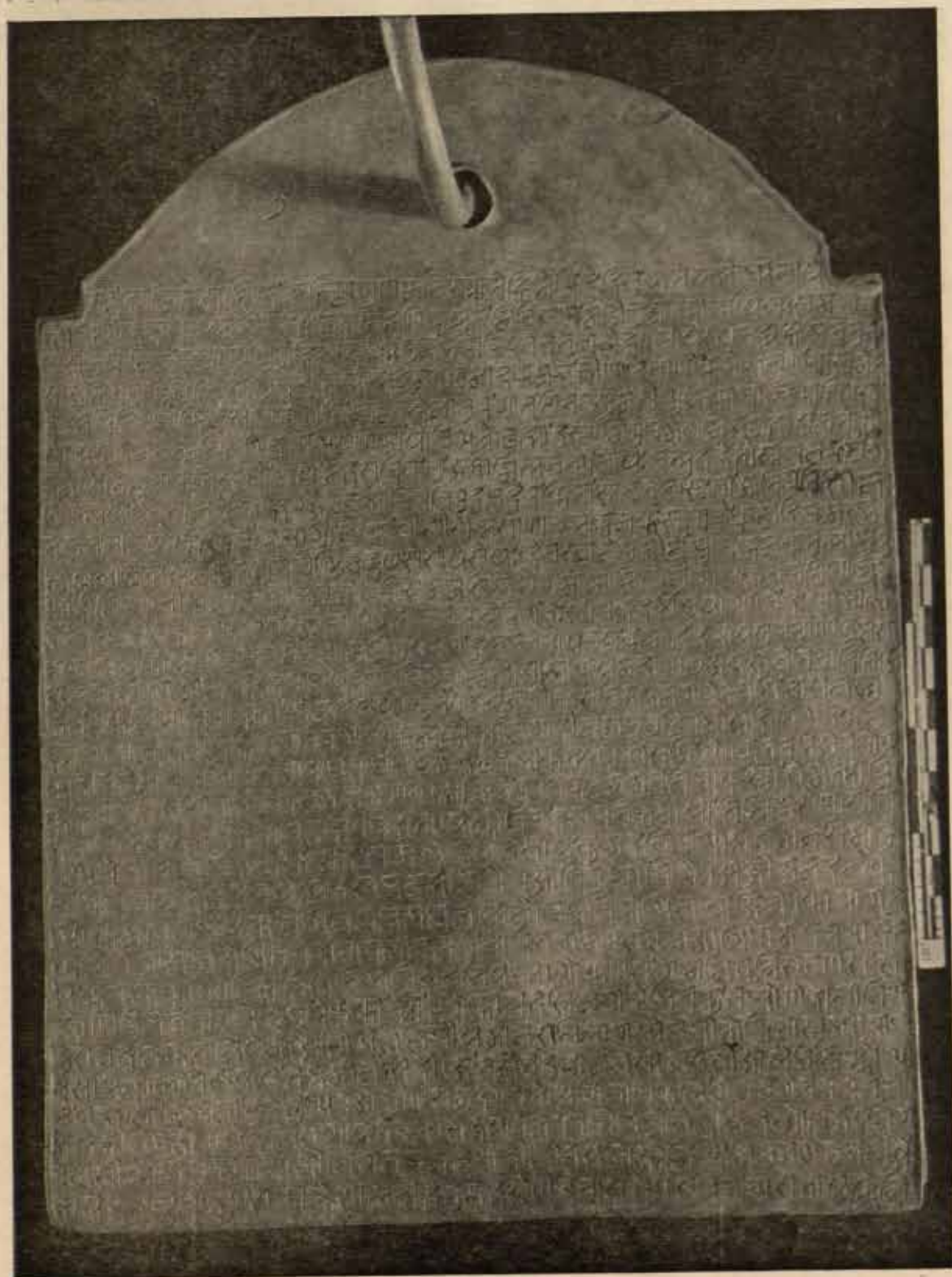
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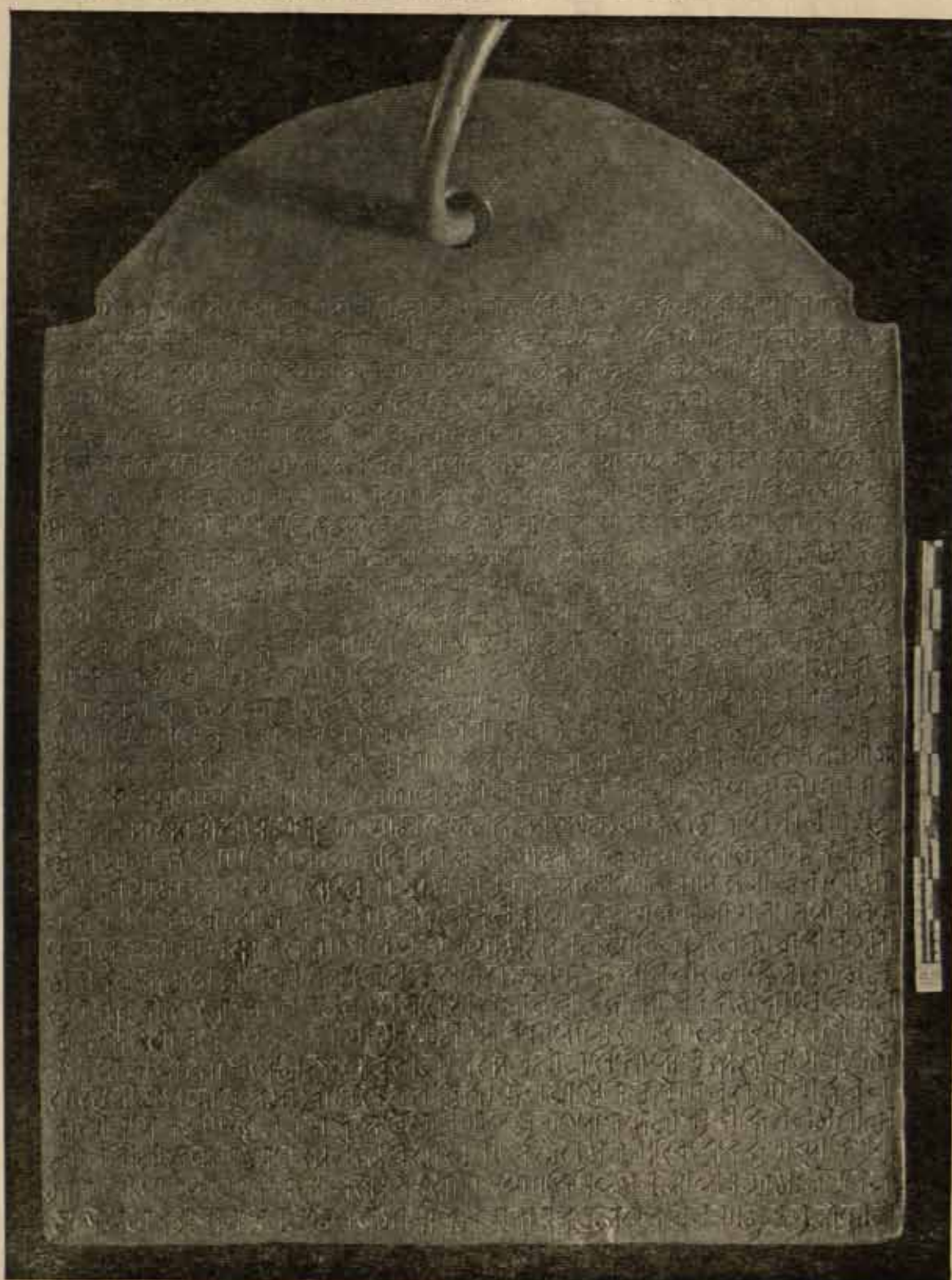
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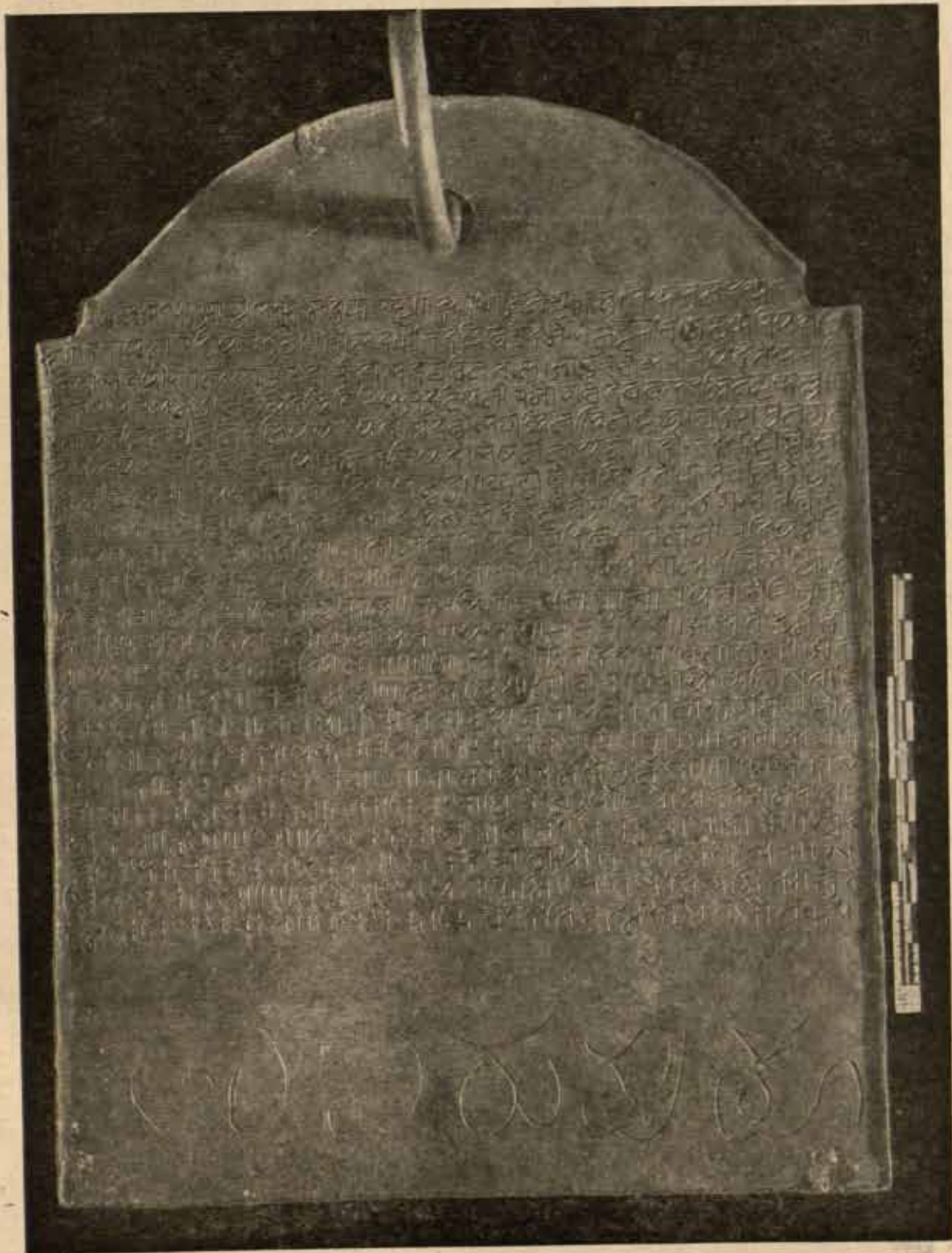
COPIER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (PP. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



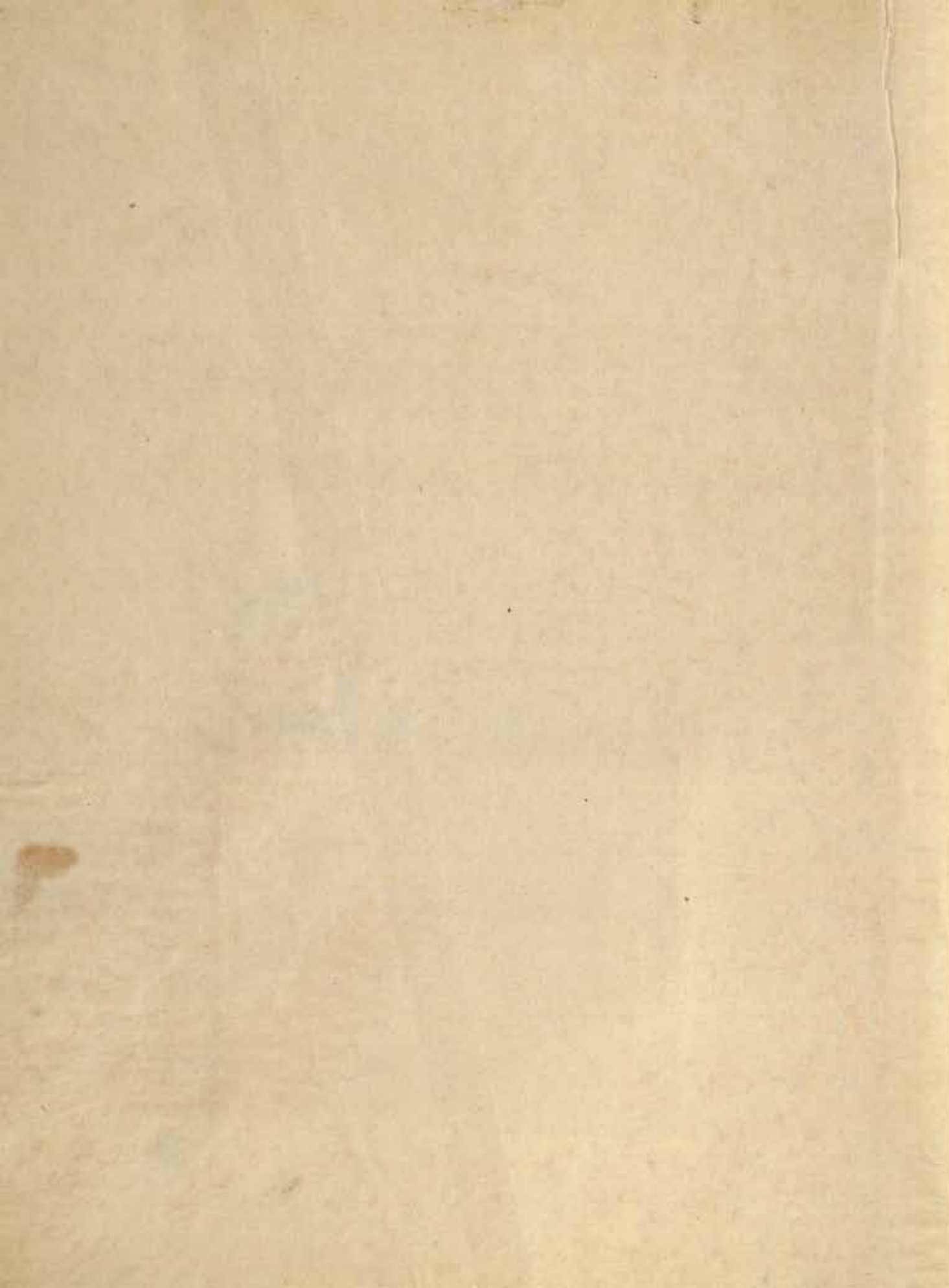
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COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).







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